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EXPLANATORY ANALYSIS

OF

ST. PAUL'S FIRST EPISTLE TO TIMOTHY

BY

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PREFACE

DR. LIDDON drew up this Analysis for the use of his pupils, when he was lecturing on this Epistle, as Ireland Professor of Exegesis. It was privately printed in 1877, and is now published in substantially the same form as he left it. Only a few verbal alterations have been made.

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St. Matthias' Day, 1897.



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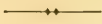
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ST. PAUL'S FIRST EPISTLE TO TIMOTHY



Salutation (i. 1, 2).

1. *From whom* the greeting is sent (ver. 1).

Paul the Apostle.	The	{	1. Source of his Apostolic authority is Jesus Christ.	{	a. of GOD the Father,
			2. Standard of his authority is regulated by the command (κατ' ἐπιταγήν)		b. of the Lord Jesus Christ, our Hope (ver. 1).

2. *To whom* the greeting is sent (ver. 2).

Timothy; his relation to the Apostle as	{	1. child to a spiritual parent;
		2. γνησίῳ—not illegitimate;
		3. ἐν πίστει—not in the order of nature (ver. 2 a).

3. *In what* the greeting consists (ver. 2 b).

A prayer for a	{	1. threefold gift	{	χάρις, ἔλεος, εὐφροσύνη.
		2. emanating from (ἀπό)	{	a. Θεοῦ Πατρὸς καὶ b. Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

1 ζ

- [Obs. 1. Peculiarities of this greeting are (1) *κατ' ἐπιταγὴν Θεοῦ*, for the usual *διὰ θελήματος Θεοῦ*, as in 1 Cor. i. 1; 2 Cor. i. 1; Eph. i. 1; Col. i. 1; 2 Tim. i. 1. *ἐπιταγή* implies *θέλημα*, but also points to St. Paul's being an Apostle in the special sense of one *immediately* commissioned by God. Of this, Timothy did not require to be reminded: St. Paul has other readers of the Epistle—perhaps false teachers—in view, as in Gal. and Cor. (2) The designation of God the Father as *σωτὴρ ἡμῶν* is peculiar to the Pastoral Epistles. He is so named on account of His care for our healing and salvation manifested through sending His Son. Luke i. 47; Tit. i. 3; ii. 10. Christ is our *ἐλπίς*, as winning and being the Eternal Life which is the object of hope. Tit. i. 2. So Col. i. 27. (3) In the Benediction itself between *χάρις* and *εἰρήνη* is inserted the word *ἐλεος*. Nowhere else, except in 2 Tim. i. 2; since in Tit. i. 4 the reading *ἐλεος* is not genuine. *ἐλεος* is added to the usual greeting, because Bishops, such as Timothy, on account of their great responsibilities, especially need it.]
- [Obs. 2. Timothy is a *γνήσιον τέκνον ἐν πίστει*. Not *κατὰ σάρκα*, but *ἐν πίστει*: see 1 Cor. iv. 14–17. St. Paul is the spiritual father of his converts: see Gal. iv. 19. *τέκνον* is strengthened by *γνήσιον*. Timothy is not a *νόθος*, like some of the false teachers perhaps. His faith was worthy of his spiritual parentage. He is St. Paul's *τέκνον ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ*. 1 Cor. iv. 17.]
- [Obs. 3. Even if the untenable *ἡμῶν* were retained after Θεοῦ πατρός in ver. 2, Χριστοῦ Ἰησοῦ would depend not on πατρός, but on ἀπό. Christ is a second although mediating source, from and through Whom the blessings of the Father descend upon the Church.]

I

Purpose of the Apostle in placing Timothy at Ephesus (i. 3-20).

§ 1. The Apostolic Commission, which had been addressed by St. Paul to Timothy (ver. 3 *a*).

- 1. In what terms (παρεκάλεσα). Timothy entreated as a friend.
- 2. To what effect (προσμεῖναι ἐν Ἐφέσῳ). Timothy is to remain stationed at Ephesus.
- 3. Under what circumstances. St. Paul himself was on his way to Macedonia (ver. 3 *a*).

§ 2. Purpose (*ἵνα*, ver. 3 *b*) of this Commission in Ephesus.

Timothy is to command *some* teachers

- 1. not to play at deviations from the Apostolic doctrine (ἐπεροδιδασκαλεῖν) (ver. 3 *b*).
- 2. not to give attention to (early Gnostic) *μῦθοι* and interminable genealogies (of imaginary beings) (ver. 4 *a*).

§ 3. Reasons for the work thus enjoined on Timothy (vv. 4 *b*-17).

Reason I (general). The new Ephesian teaching does not secure the true ends of Christian instruction (vv. 4 *b*-6).

- 1. The (*μῦθοι* and) *γενεαλογίαι* do more to suggest points for controversy than to illustrate the Divine Dispensation (of Redemption), which is only understood in the sphere of faith (ver. 4 *b*).

2. On the other hand (δέ), the end which is aimed at by the injunction which Timothy is to give (παραγγελία) to the Ephesian teachers is (the promotion of) Love (ἀγάπη) to GOD and Man.

This Love must issue	{	a. from a pure heart (which alone is capable of true love). b. from a good conscience (which interposes no secret barrier between love and its object). c. from a faith, which is what it professes to be (ἀνυποκρίτου), (and so gazes really on the object of love) (ver. 5).
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3. The erring teachers at Ephesus had missed their presumed aim (ἀστοχίσαντες) at these sources of charity, and had turned aside (from the path which leads to GOD) to discuss empty trivialities (ματαιολογίαν) (ver. 6).

Reason II (specific). The Ephesian teachers are mistaken in their ideas about the Law of Moses (vv. 7-10).

Mistake 1 in respect of *their own capacity for discussing it*. Their *wish* is to be νομοδιδάσκαλοι, somewhat on the Jewish pattern. But in point of fact they understand neither the phraseology which they employ, nor the subject respecting which they speak so positively (ver. 7).

Mistake 2 in *supposing* that the law, as an outward rule, is designed to help the Christian δίκαιος. Yet for him it does not exist as an external code, confronting and condemning his conscience; because the Holy Spirit has made it the guiding principle of his inward being. Rom. viii. 4. (ver. 9).

§ The Apostle concedes (οἶδαμεν) that the law is excellent (καλός) if it be used in accordance with its true design (νομίμως) (ver. 8).

Mistake 3 in forgetting that the law, as an outward rule, is intended for the sinful (vv. 9b-10).

These sinners, for whom the law κεῖται, are described

(A) *generically*, in their relations

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|---|--------------------|--|
| { | 1. to law, as | { a. neglecting it, ἀνόμοις.
b. resisting it, ἀνυποτάκτοις. |
| | 2. to God, as | { a. not revering Him, ἀσεβέσι.
b. sinning against Him, ἁμαρτωλοῖς. |
| | 3. to sanctity, as | { a. being without it, ἀνοσίοις.
b. being outside its sphere, βεβήλοις
(ver. 9). |

(B) *specifically*, as exaggerated offenders against

- | | | |
|---|--|--|
| { | 1. The fifth Com-
mandment | } Strikers of fathers, πατραλώαις.
} Strikers of mothers, μητραλώαις. |
| | 2. The sixth Com-
mandment | } Murderers, ἀνδροφόνοις. |
| | 3. The seventh Com-
mandment | } πόρνοις.
} ἄρσενοκοίταις. |
| | 4. The eighth Com-
mandment | } Man-capturers, ἀνδραποδισταῖς. |
| | 5. The ninth Com-
mandment | } Liars, ψεύσταις.
} Perjured, ἐπιόρκους. |
| | 6. Any other offenders who are in antagonism to the healthy (Apostolic) doctrine (as to morals) (ver. 10). | |

§ Now this estimate of the law is not arbitrary or subjective, but κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ

μακαρίου Θεοῦ, which had been entrusted to the Apostle. Thus he is led to mention, although indirectly,

Reason III. The Apostolic teaching (i. e. the pure Gospel, in contrast to the Ephesian ματαιολογία) does, as his own experience proves, satisfy the deepest wants of man (vv. 12-16).

§ This is shown by reference to what the Gospel had done for the Apostle himself (vv. 12-16).

A. The blessings he has experienced (vv. 11-13 a).

Here

1. He describes the Apostolic doctrine as 'the Gospel of the glory of the blessed GOD.' Yet *he* had been entrusted with it (ver. 11).
 2. He thanks our Lord Jesus Christ, Who has endowed him with spiritual power,
 - a. for putting him into the ministry;
 - b. as a proof of deeming him faithful (ver. 12).
 3. He contrasts his unconverted life, as that of a blasphemer, { with the mercy extended to him in a persecutor, his Conversion and Apostleship an insulter, (ver. 13).
- B. Reasons for this extraordinary mercy (vv. 13 b-16).
1. In the days of his unbelieving Jewish life he had acted *in ignorance* of GOD's real will (ver. 13 b).
 2. The *Divine Grace* was *in excess*, even of such need as his. It was accompanied with faith and love, such as are found in those who are *in Christ*. He could understand how faithful to truth, and how entitled to the best attention of all human beings, was that proverbial saying current in the Church, which told that 'Christ Jesus came into

the world to save sinners.' In his own estimation he himself was the person beyond all others who had needed to be thus saved (vv. 14, 15).

3. He was to be a *ὑποτύπωσις τῶν μελλόντων πιστεύειν εἰς ζῶην αἰώνιον*. No claim of his own, but this gracious purpose towards others in after ages, was the reason for the mercy which he had experienced. He was the person in whom, first of all, Jesus Christ would show the whole power of His compassionate and forbearing love (ver. 16).

§ Doxology uttered by the Apostle out of deeply-moved gratitude for the blessings of Redemption (ver. 17).

- (A) To whom this doxology is offered. *τῷ βασιλεῖ τῶν αἰώνων*—to the King of the Ages (ver. 17).

[Obs. *αἰῶνες* here, as at Heb. i. 2; xi. 3. (The ages in the aggregate suggest Eternity.) The full title here only in the New Testament; but at Tobit xiii. 6, 10, Ecclus. xxxvi. 17. No reference to the Aeons of later Gnosticism.]

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|-----------------------------|---|--|
| i. e.
to
GOD
(Θεῷ) | { | 1. <i>ἀφθάρτῳ</i> , Whom decay cannot reach (ver. 17).
[cf. Rom. i. 23; Wisd. xii. 1; 1 Tim. vi. 16: <i>ὁ μόνος ἔχων ἀθανασίαν</i> .] |
| | | 2. <i>ἀοράτῳ</i> , Whom the eye of sense cannot see (ver. 17).
[cf. 1 Tim. vi. 16; Col. i. 15.] |
| | | 3. <i>μόνῳ</i> , Who alone is What He is (ver. 17).
[<i>σοφῷ</i> , text. rec. untenable. Cf. vi. 15, <i>μόνος δυνάστης</i> .] |

- (B) In what this doxology consists (ver. 17).

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|-----------------------|---|--|
| 1. <i>τιμῇ</i>
καὶ | { | <i>εἰς τοὺς αἰῶνας τῶν αἰώνων</i> (ver. 17). |
| 2. <i>δόξα</i> | | |

[Obs. St. Paul elsewhere has only *δόξα* in doxologies. For this form, cf. Rev. v. 13. It corresponds to *יהוה יְהוָה* in Ps. xxi. 5; xvi. 6.]

§ 4. The Commission to remain and work at Ephesus again laid (παρά τίθεμαι) on Timothy (vv. 18-20).

[Obs. 1. There is no apodosis to the protasis beginning *καθώς*, ver. 3. The apodosis escapes the Apostle, owing to the necessary length of the protasis. Accordingly ver. 18 resumes the Apostolic order given in vv. 3-5, but with a new construction, and new reasons to support it.]

[Obs. 2. The reasons which follow are *personal* to Timothy, and are therefore introduced by the affectionate *τίκνον* *Τιμόθεε*.]

1. This Commission is *in accordance with* the tenor of the prophetic utterances over Timothy which had preceded his undertaking it (*κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας*) (ver. 18*b*).
2. It is *designed* (*ἵνα*) to enable him to bear himself as Christ's soldier should; equipped, as if in armour in these consolatory prophecies (*ἐν αὐταῖς*) (ver. 18*b*).
1. Timothy will succeed in this by holding fast (*ἔχων*) to
 - i. faith (in the Apostolic teaching);
 - ii. a good conscience (cf. ver. 5), (ver. 19*a*).
2. (Reasons for 1. ii.) Practical reasons, drawn from experience, for keeping hold on a good conscience (vv. 19*b*-20).
 - a. (*general*). Some Christians, having deliberately thrust a good conscience from them (*ἀπωσάμενοι*), have been afterwards shipwrecked in the matter of the Faith. A true belief will not long survive unfaithfulness to GOD's inward voice (ver. 19*b*).
 - b. (*particular*). Hymenaeus and Alexander are living examples of this. They have been delivered over to Satan by the Apostolic excommunication, that they may be taught by punishment not to blaspheme (GOD and His Truth) (ver. 20).

[Obs. 1. Hymenaeus is probably the person mentioned at 2 Tim. ii. 17, as teaching *τὴν ἀνάστασιν ἤδη γεγονέναι*, and as overthrowing the faith of some Christians. This was the final result of his exchanging a good conscience for a bad one; his excommunication had preceded his association with Philetus in propagating the denial of the future resurrection of the body. It is scarcely probable that Alexander is the person described as the smith (*ὁ χαλκεύς*) in 2 Tim. iv. 14, since that epithet is probably used to distinguish him from the better known associate of Hymenaeus.]

[Obs. 2. For the form *παραδιδόναι τῷ Σατανᾷ*, cf. 1 Cor. v. 5. Exclusion from the kingdom or Church of God by excommunication implies surrender to the 'prince of this world,' who reigns outside it and seizes those who pass the frontier. Cf. 1 Cor. v. 2, *ἵνα ἀρθῇ ἐκ μέσον*, and ver. 5. In the Apostolic age, judicial separation from the Church was followed sometimes by bodily sufferings: 1 Cor. v. 5, *εἰς ὄλεθρον τῆς σαρκός*. Its object was not penal, but remedial: *ἵνα παιδευθῶσιν*. It was to promote the conversion of the excommunicate. On this subject, cf. Article xxxiii.]

II

Practical measures which are to assist the object for which Timothy is commissioned to work in Ephesus (ii. 1–iv. 11).

(I)

First Measure (πρώτον πάντων) for upholding Apostolic Doctrine in Ephesus. The organization of Public Worship (ii. 1–15).

[Obs. This is a practical consequence (οὖν, ii. 1) of the παραγγελία (i. 3, 18). As before (i. 3) the Apostle still entreats Timothy, παρακαλῶ (ib.).]

I. *Nature of the Public Worship to be offered to God (ποιεῖσθαι), (ver. 1).*

1. δέησεις, expressing sense of personal insufficiency or want (δέω). Prayer for Divine help and grace.
2. προσευχαί, expressing to a person (πρός) a wish or vow (εὐχομαι). Prayer considered as an appeal to God.
3. ἐντεύξεις, intimate approach to God (in the way of intercession), (ἐντυγχάνειν).
4. εὐχαριστίαι, thanksgivings (ver. 1).

[Obs. 1. Of the four words which are employed to express the general idea of prayer, δέησις and προσευχή occur together as synonyms at Eph. vi. 18; Phil. iv. 6. προσευχή is the more generic term of the two, as

implying any expression of wish to God, and not merely that arising from a sense of personal insufficiency. Equally general is *ἐντευξις*, which only acquires the sense of intercession *with reference to others* from the prepositions with which it is connected. Rom. xi. 2, *κατά τινος*. Rom. viii. 34; Heb. vii. 25: *ὑπέρ τινος*. In itself, *ἐντευξις* means only approach to the Divine Presence, implying trust in God's willingness to receive.]

[Obs. 2. St. Augustine (*Ep.* cxlix. 16, *ad Paulin.*) applies these words to the Eucharistic Office; *δεήσεις* to the precatones before the Canon; *προσευχαί* to the Canon, especially the consecration; *ἐντεύξεις* to the prayers between the Lord's prayer and the blessing—interpellationes; and *εὐχαριστίαι* to the gratiarum actio, or thanksgiving, at the close. The words *προσευχή*, *δέησις*, and *εὐχαριστία*, are combined at Phil. iv. 6, as means of τὰ αἰτήματα ὑμῶν γνωρίζεσθαι πρὸς τὸν Θεόν.]

II. *Persons to be remembered* in the Public Worship offered to God.

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| { | <p>1. <i>ὑπὲρ πάντων ἀνθρώπων</i>. Human beings, without any exception (ver. 1).
 [Obs. On the Puritan objection to the prayer in the Litany, 'That it may please Thee to have mercy upon all men,' see Hooker, <i>E. P.</i> b. 5, ch. 49.]</p> <p>2. <i>ὑπὲρ βασιλέων</i>. Kings, Emperors. The Roman especially, but also others (ver. 2).
 [Obs. No inference as to the date of the Epistle can be drawn from the plur. <i>βασιλέων</i>, which is only general.]</p> <p>3. <i>πάντων τῶν ἐν ὑπεροχῇ ὄντων</i>. All persons in public offices connected with government (ver. 2).</p> |
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III. *Purpose* of the intercessions (for the heathen government) offered to God (ver. 2 b).

That Christians may live

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| { | <p>1. in outward quietness and peace (and so more easily);</p> <p>2. in all piety (<i>εὐσεβείᾳ</i>) and gravity (<i>σεμνότητι</i>) (ver. 2 b).</p> |
|---|--|

[Obs. 1. There is no practical distinction between ἡρεμον and ἡσύχιον. The clause expresses, not the contents of the prayer for the government, but an important object to be secured by it. The prayer is for the highest good of the Emperor and his subordinates: but Christians pray for them, with the further hope that an answer to their prayers will secure their own tranquillity. In Apost. Const. viii. 12, this motive is embodied in the prayer ἵνα εἰρηνεύωνται τὰ πρὸς ἡμᾶς.]

[Obs. 2. On the use of prayers for the government in the early Church, see St. Justin Mart. *Ap.* i. c. 17; Athenagoras, *Legat. pro Christianis*, sub fin.; Origen, *Contra Celsum*, viii. 73; Tertullian, *Apolog.* c. 30.]

§ *Digression.* Reasons for the foregoing Apostolic direction enjoining Public Prayer *for all* (vv. 3-7).

[Obs. τοῦτο refers to ver. 1, ποιεῖσθαι.]

Reason 1 from the *intrinsic excellence* (καλόν) of such prayer. Prayer for all, addressed to the Source of all good, approves itself as good to the moral sense of man (ver. 3).

Reason 2 from the *acceptableness* of such prayer before GOD, the Saviour of men (σωτήρος ἡμῶν) (ver. 3).

[Obs. On ἐνώπιον Θεοῦ, cf. 2 Cor. viii. 21, where ἐνώπιον Κυρίου is contrasted with ἐνώπιον ἀνθρώπων.]

Reason 3 (reason (ὅς, quippe qui) for 2) from the (antecedent) *Will* of GOD. He wills (θέλει, not βούλεται) (ver. 4)

- { 1. that all should be saved (πάντας σωθῆναι): (ver. 4).
- { 2. that all should come to the full knowledge of the truth (εἰς ἐπίγνωσιν ἀληθείας) (ver. 4).

[Obs. 1. This may be in opposition to some early forms of (what became afterwards) the Gnostic doctrine, to the effect that certain classes of men (the Hylici and Psychici) are incapable of salvation. But the context supplies abundant reason for the statement, which may well be irrespective of any polemical import.]

¶ Obs. 2. This Will of God (1) excludes His willing (*voluntate antecedente*) the damnation of any, (2) includes His giving *gratia sufficiens* for salvation to all; but (3) is not inconsistent with the abuse of its free self-determination on the part of a created will, and so with the actual condemnation of some men, which condemnation God also wills, not originally, but (*voluntate consequente*) as a consequence of man's abuse of His gifts.]

[Obs. 3. *σωθῆναι* is the aim of the Divine will, *ἐπίγνωσις ἀληθείας* is the precedent condition. 'Quod ultimum est in executione primum in intentione.' It is not a case of *Hysteron Proteron*.]

Reason 4 (reason (γάρ) for 3) from the *Oneness* of God, the ground of His will that all should be saved (ver. 5 a).

§ There is One God. As He is the only true God of all His creatures, He wills the salvation of all (ver. 5 a).

[Obs. 1. It is implied that one of many gods might desire the salvation of only a portion of the human race. The Unity of God suggests that the One Supreme Being has an equal interest in all His creatures. Cf. Rom. iii. 30: εἴπερ εἷς ὁ Θεός, ὃς δικαιοῦσιν περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως.]

[Obs. 2. The Unity of God is generally taken for granted in the N. T. It is referred to by St. Paul in 1 Cor. viii. 6, as the antithesis of polytheism; in Eph. iv. 6, as the climax of the truths which should secure unity in the Church.]

Reason 5 from the *Oneness of the Mediator* (here εἷς μεσίτης also justifies θέλει, ver. 4) between God and man, Himself truly Human, and representative of the race of men (ver. 5).

[Obs. 1. In St. Paul's earlier Epistles μεσίτης is used of Moses: Gal. iii. 19, 20. Cf. Meyer in loc. Elsewhere in the Hebrews only, in connection with διαθήκη. Heb. viii. 6, κρείττονος διαθήκης μεσίτης. ix. 15, διαθήκης καινῆς μεσίτης. xii. 24, διαθήκης νέας μεσίτη Ἰησοῦ. Here our Lord is μεσίτης, as one through Whom the Father realized His θέλει πάντας σωθῆναι.]

[Obs. 2. It is possible, but hardly probable, that *ἄνθρωπος* (ver. 5) is a protest against Docetism. Our Lord's Manhood is elsewhere insisted on without any polemical object: Rom. v. 15, as the antitype to Adam; 1 Cor. xv. 21, as antitypal to Adam, and the cause of the Resurrection; Phil. ii. 7, 8, as the form of humiliation taken on Him at the Incarnation; Heb. ii. 16, 17, as involved in the necessity under which He was as High Priest to be made in all things like unto His brethren. On our Lord's humanity as the instrument of His Mediation, which has its basis in the union of His two Natures in His Eternal Person, see Wilberforce, *Doctrine of the Incarnation*, chap. 7. The representative relation of His manhood to the whole race of men is the deepest reason for His *θέλει πάντας σωθῆναι* in ver. 4.]

Reason 6 from the Scope of the Redemptive Work of the Mediator. The one Mediator gave Himself a Ransom in exchange (*ἀντίλυτρον*) for all (*ὑπὲρ πάντων*) (ver. 6).

[Obs. 1. *ἀντίλυτρον*, which occurs only here, differs from *λύτρον* only in accentuating, by the prefixed preposition, the idea of exchange. For other references to our Lord's atoning death, see Tit. ii. 14, *ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσεται ἡμᾶς ἀπὸ πάσης ἀνομίας*: Col. i. 14, *ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν*: St. John vi. 51, *ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς, ἡ σὰρξ μου ἐστίν.* (Tisch.) So here *ἑαυτόν*, as in St. Mat. xx. 28 *τὴν ψυχὴν*.]

[Obs. 2. *ὑπὲρ πάντων* 'for the good of all' carries us back to ver. 4. If Christ died that all may live, it is in harmony with His Will to pray that all may live.]

§ The testimony to this *ἀντίλυτρον ὑπὲρ πάντων* was to follow in its due time (ver. 6).

[Obs. *μαρτύριον*, an appositional accusative. The testimony to the *ἀντίλυτρον*: not the *ἀντίλυτρον* itself testifying to the Divine *θέλει* (ver. 4). This *μαρτύριον* is given to the world through the activity of the Christian Church, when and as God's Providence determines. For *καιροῖς ἰδίοις*, see 1 Tim. vi. 15; Tit. i. 3; Gal. vi. 9.]

Reason 7 from the Apostle's personal duty, marked out by his position (εἰς ὃ ἐτέθην, ver. 7) in the Church, as taking part in its public testimony to the ἀντίλυτρον ὑπὲρ πάντων. If he thus witnessed to a Ransom offered for all men, this was a reason for his insisting on prayers for all (ver. 7).

Here note

The Apostle's	{	1. appointment (ἐτέθην).
		2. office, {
		κήρυξ, suggesting his chief work.
		ἀπόστολος, his mission from God.
		διδάσκαλος ἐθνῶν, his range of action.
		3. sphere of action, ἐν πίστει καὶ ἀληθείᾳ (ver. 7).

[Obs. 1. κήρυξ, here and 2 Tim. i. 11, of preachers of the Gospel. In 2 St. Peter ii. 5, of Noah. Cf. κηρύσσειν, 1 Cor. ix. 27; xv. 12. ἀπόστολος in the higher and restricted sense, cf. Gal. i. 1; as is implied by the protestation ἀλήθειαν λέγω which follows, cf. Rom. ix. 1. διδάσκαλος ἐθνῶν, doctor Gentium; Gal. ii. 7-9; Rom. xi. 13; 2 Tim. i. 11.]

[Obs. 2. ἐν πίστει καὶ ἀληθείᾳ not (1) the object of the διδάσκαλος in his work, since this would be expressed by εἰς: nor (2) the same as ἐν τῇ πίστει τῇ ἀληθινῇ, since an independent idea is expressed by each of the words; but (3) the sphere within which the Apostle works. πίστις describes the subjective condition of his work; ἀλήθεια, the blessing which he administers. Cf. Rom. ii. 20 for a parallel relation of γνῶσις and ἀλήθεια.]

IV. *Conduct* of those who take part in the Public Worship offered to God (vv. 8-15).

A. How *men* are to pray (ver. 8).

[Obs. With οὖν the Apostle resumes the injunctions which had been interrupted by the digression (vv. 3-7). βούλομαι expresses Apostolic authority, praecipio. The context shows that by προσεύχεσθαι public prayer must be intended.]

1. *Place.* (ἐν παντὶ τόπῳ.) Wherever Christians assemble (ver. 8).

[Obs. Not only in the temple, or the synagogue.]

2. *Posture.* (ἐπαίροντας ὁσίους χεῖρας.) With elevation of the hands, implying that the active powers of man are directed upwards during prayer (ver. 8).

[Obs. This posture was used (α) at swearing oaths, Gen. xiv. 22; (β) at benedictions, Lev. ix. 22; St. Luke xxiv. 50: (γ) in prayer, Ps. xxviii. 2; xlv. 21; lxiii. 4.]

3. *Moral qualifications and dispositions* (ver. 8).

- a. The hands must be 'holy.' Conduct generally stainless.

[On ὁσίους, instead of ὁσίας, see Winer, *Gr. N. T.*, p. 80. For the idea, cf. Ps. xxiv. 4: 'He that hath clean hands.' St. James iv. 8: καθαρίσατε χεῖρας καὶ ἀγνίστατε καρδίας.]

- b. The soul must be free from the influence of
 ὀργή: specially as felt against heathens, since it
 would check prayer for them (ver. 8).
 διαλογισμός: discussion (not doubting) carried
 on with others at the cost of charity (ver. 8).

- B. How *women* are to conduct themselves in the Church of Christ (vv. 9-15).

[Obs. The Apostle probably intended (ὡσαύτως, ver. 9) to construct a parallel statement to ver. 8 on the duties of women in public prayer. βούλομαι must be supplied after ὡσαύτως. But, instead of προσεύχεσθαι, we find κοσμεῖν ἑαυτάς (ver. 9). The character of the sex may account for this turn in the Apostle's thought: it was useless to discuss their duties in public prayer, until they had learnt to dress modestly, and to obey their husbands.]

I. Dress of Christian women (vv. 9, 10).

Described {	a. by its positive characteristics (ver. 9).	{	ἐν καταστολῇ κοσμίῳ, comely apparel, marked
		{	μετὰ αἰδοῦς, by modesty
		{	καὶ σωφροσύνης, and moderation.
	b. by its negative marks (ver. 9).	{	i. personal decorations, such as
		{	plaitings of the hair. μὴ ἐν πλέγμασιν. Cf. I St. Pet.
		{	iii. 3, ἐμπλοκὴ τριχῶν. תְּשֻׁנָּה, Is. iii. 24.
		{	a. χρυσίῳ. Cf. I St. Pet. iii. 3, περί-θεσις χρυσίων, earrings, necklaces, &c.
		{	β. μαργαρίταις.
		{	γ. ἱματισμῷ πολυτελεῖ. Cf. St. Mat. xi. 8; St. Luke vii. 25 (ver. 9).
	c. by its ruling principle, viz. that which becomes women who profess to be devout (ἐπαγγελλομέναις θεοσέβειαν). This profession suggests good works as the best kind of adornment (ver. 10).		

[Obs. ἐπαγγέλλεσθαι τὴν θεοσέβειαν, used like the Lat. 'profiteri,' e.g. artem. θεοσέβεια, devotion, the religious life. Heb. תְּשֻׁנָּה תְּשֻׁבָּה.]

2. Duties of a Christian woman (vv. 11, 12).

Defined	{	positively.	{	a. She is to be a learner, <i>μανθανέτω</i> . b. She is to live { <i>ἐν ἡσυχίᾳ</i> . <i>ἐν πάσῃ ὑποταγῇ</i> (ver. 11).
		negatively.	{	a. She may not <i>teach</i> , i. e. in public. b. She may not <i>wield authority</i> over (<i>αὐθεντεῖν</i>) man (ver. 12).

[Obs. 1. On this passage, see 1 Cor. xiv. 34, 35. It would seem probable that, at first, women did speak, whether in prayer or prophecy, at the assemblies of the faithful, 1 Cor. xiv. 26; indeed the Apostle speaks of a *γυνὴ προσευχομένη ἢ προφητεύουσα*, in a passage appealed to by the Montanists, 1 Cor. xi. 5. Cf. Tert. *Adv. Marc.* v. 8. But this was inconsistent with woman's natural position, and was withdrawn on this ground (*αἰσχρὸν*, 1 Cor. xiv. 35), as well as in deference to the teaching of the law. (Ib. 34.) In A.D. 398, women were forbidden to teach publicly (Concil. Carth. iv. Can. 99), but allowed to give private instruction to their own sex. Ib., Can. 12.]

[Obs. 2. In Mr. Mill's work *On the Subjection of Women*, p. 85, 3rd ed., this precept of St. Paul is noticed as an instance of the Apostle's 'acceptance of social institutions as he found them.' The writer compares the Apostolic precepts addressed to slaves, and to the subjects of a military despotism, and then urges that Christianity was 'not intended to stereotype existing forms of government and society.' But the analogy between the question before us and slavery or political absolutism fails in this,—that the latter are only morbid outgrowths of human society, while the position of women, as enjoined by the Apostle, finds its reason in the original constitution of human nature, which Christianity may sanctify, but cannot abrogate.]

§ Reasons for the Apostolic injunctions respecting the subjection and silence of women (vv. 13-15).

Reason 1 (justifying *οὐδὲ αὐθεντεῖν ἀνδρός*, ver. 12), from the order in which the sexes were created. Adam was

first formed; then Eve. This priority in creation implies a certain superiority (ver. 13).

[Obs. *ἐπλάσθη*. The word found also in Rom. ix. 20. For an expansion of the argument, see 1 Cor. xi. 8-10; Gen. ii. 22, 23.]

Reason 2 (justifying διδάσκειν οὐκ ἐπιτρέπω, ver. 12), from the *history of the Fall*. In the Mosaic account, Adam is not said to have been 'deceived'; but the word is applied to herself by Eve in Gen. iii. 13. Eve *was* deceived; Adam rather overpersuaded (ver. 14).

[Obs. 1. The emphasis lies on the words οὐκ ἠπατήθη and ἑξαπατηθεῖσα. By saying that Eve came to be ἐν παραβάσει, the Apostle does not deny that this was also true of Adam; nor is there here any thing inconsistent with the statement respecting Adam, considered as the natural head of the human race, that δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, Rom. v. 12; since the sin of Eve alone would not have been thus spoken of, although it was first in the order of time. The point is that Eve's facility in yielding to the deceiver warrants the Apostolic rule which forbids a woman to teach.]

[Obs. 2. οὐκ ἠπατήθη is a statement based on the *silence* of Scripture: Adam is not *said* to have been deceived. See the argument respecting Melchizedek in Heb. vii. 3, based on the silence of Scripture respecting his ancestry and parentage. The silence of Scripture is often as full of meaning as its assertions. The experience of all ages that woman is *more easily* led away than man, is warranted by what is said of the first representative of the sex. There is no reason, however, for interposing πρῶτος before οὐκ ἠπατήθη.]

Reason 3 (softening (δε) the seeming severity of 1 and 2), from the *ennobling blessing* secured to all Christian women through Christ's Birth of a human Mother, whereby they will be saved, if they persevere

in { faith,
charity,
sanctification, } with σωφροσύνη (ver. 15).

[Obs. 1. *σωθήσεται* agrees with *ἡ γυνή*, woman in the abstract, as contemplated in Eve. This collective noun is resolved in the Apostle's thought into the individual women who compose it, before he reaches *μείνωσιν*. Women must individually persevere, if they are to share in the *σωτηρία διὰ τῆς τεκνογονίας*. Cf. Winer, *Gr. N. T.*, p. 648.]

[Obs. 2. *τῆς τεκνογονίας*. This is explained (1) of the Christian education of children by St. Chrys. and others, so that the subject of *μείνωσιν* is not *ἡ γυνή* (resolved into its concrete equivalents), but *τὰ τέκνα*, inferred from *τεκνογονία*. The word *τεκνογονία* will not bear this, and *διὰ* with the gen. receives no adequate explanation. (2) Of woman's trial in *child-bearing* with reference to Gen. iii. 16: 'In sorrow shalt thou bring forth children.' 'What labour is for Adam (Gen. iii. 17), that child-bearing is for Eve, viz. painful and restorative.' But although this explanation does justice to *τεκνογονία*, it fails even more than (1) in satisfying *διὰ*, unless we are to suppose that the natural act of giving birth to a child is a real satisfaction for sin, and merits salvation. (3) Of *The Child-bearing* of Mary, which gave to the world the Author of our Salvation. This satisfies *διὰ*: it gives *σωθήσεται* its full force; and it recognizes the significance of *τῆς* before *τεκνογονίας*. Such a reference to the glory conferred on woman by the Redeemer's birth of His Virgin Mother is natural after the allusion to woman's transgression: and the language is probably explained by Gen. iii. 16. The Seed of the woman (not of man) was to bruise the serpent's head. See the excellent note of Bp. Ellicott in loc.]

[Obs. 3. Remark the importance assigned to *σωφροσύνη* here, as in ver. 9, and throughout the Pastoral Epistles. It might have been supposed to be included in *ἀγιασμός*: but the Apostle mentions it separately, and as a necessary accompaniment even of faith and charity.]

(2)

Second Measure for upholding Apostolic Doctrine in Ephesus. The requirement of a sufficiently high moral standard in the Christian Clergy (iii. 1-15).

I. Standard of qualifications to be insisted on in the case of the *ἐπίσκοπος* (iii. 1-7).

[Obs. (1) That in the Apostolic age the word *ἐπίσκοπος* was not so restricted as to describe only the modern 'bishop.' The word came from the political language of Athens: οἱ παρ' Ἀθηναίων εἰς τὰς ὑπηκόους πόλεις ἐπισκέψασθαι τὰ παρ' ἑκάστοις πεμπόμενοι were ἐπίσκοποι (Suid.). In the language of the Church the word first designated those who have oversight of souls; and thus it was legitimately applied to the 'presbyter.' The title *πρεσβύτερος* came from the synagogue. That these two words were used of the same person is clear from Acts xx. 17 sqq., where St. Paul is said to have sent for the *πρεσβυτέρους* of the Church of Ephesus, and to have addressed them as *ἐπισκόπους* (ver. 28); from Phil. i. 1, where σὺν ἐπισκόποις καὶ διακόνοις must mean with the presbyters and deacons, unless we suppose that there were several 'bishops' in Philippi, and no 'presbyters'; and, lastly, from Tit. i. 5, where, after saying that Titus had been left in Crete that he might ordain *πρεσβυτέρους* in every city, the Apostle (ver. 6) immediately proceeds to enumerate the qualifications to be expected in an *ἐπίσκοπος*, meaning a presbyter.

(2) The words *ἐπίσκοπος* and *πρεσβύτερος* were used of the same Church-officer; the first to suggest his *work*, as having the oversight or cure of souls; and the second to suggest his *dignity*, as being a man of advanced years, or at least having the *σεμνότης* which comes with age. It is remarkable that the word which suggests work, not dignity, should have been afterwards appropriated by the higher office.

(3) For although in the Apostolic age the word *ἐπίσκοπος* was used thus inclusively (as indeed *ἀπόστολος*, *πρεσβύτερος*, *διάκονος*, each had a general as well as a specific meaning), the order of men whom we now call 'bishops' certainly existed in Apostolic times. When St. Paul here instructs Timothy in the qualifications to be required in the *ἐπίσκοπος* and *διάκονοι*, and afterwards warns him against laying hands suddenly on any, and bids him look to the remuneration, discipline, and punishment of presbyters (1 Tim. v. 17-25), it is clear that Timothy is treated as one set over all other ministers, and the source of ministerial power in Ephesus. This applies equally to the position of Titus in Crete: and it seems probable that a nameless Church-officer at Philippi (*γνήσιε σύζυγε*, Phil. iv. 3); Archippus at Colossae or Laodicea (Col. iv. 17; Philemon 2); Diotrephes, *ὁ φιλοπρωτεύων* (3 St. John 9, 10); and the presidents or angels of the Seven Churches in Asia (Rev. ii. iii.; Trench, *On the Epistles to the Seven Churches*, p. 56 sqq.), were also 'bishops' in the modern sense. 'The things proper to bishops, which might not be common to presbyters, were singularity in succeeding, and superiority in ordaining. These two the Scriptures and Fathers reserve only to bishops: they never communicate them unto presbyters' (Bp. Bilson, *Perpetual Government of Christ's Church*, chap. xiii. p. 316). Of these, the faculty of transmitting ministerial power, the *vis generativa sacerdotii*, is really that which forms the vital distinction between the orders: other prerogative duties—confirmation, consecration of Churches, and the like—have been assigned to the 'Episcopate' in later ages by the custom of the Church. 'Quid enim facit, excepta ordinatione, episcopus, quod presbyter non faciat?' St. Jer. *Ep. ad Evang.* cxlvi.

(4) It is indeed only towards the close of the Apostolic age that 'bishops,' in the modern sense, appear as a distinct order from the presbyters (still called *ἐπίσκοποι*) on the one hand, and from the Apostles on the other. The fulness of ministerial power was communicated by our Lord to the Apostles; and they detached from themselves such measures of this power as the necessities of the growing Church from time to time required. First they ordained deacons, then presbyters. Long after presbyters had been ordained, the office now

called Episcopal still 'slept in the Apostolate. It was the last branch to grow out of the Apostolic stem' (Döllinger, *Christenthum und Kirche in der Zeit der Grundlegung*, iii. 1, p. 287, Eng. tr.). But the labours of St. Paul, and the approaching departure of the Apostles, made it necessary to provide for the continuation—not of the Apostolic jurisdiction, but—of the Apostolic office. Bishops were first 'legates' of the Apostles; then they had a fixed jurisdiction. A 'bishop' differed from an Apostle, in that his jurisdiction was limited and local. In the second century, the language of the Church had completely taken its present form; no member of the second order of the Christian Ministry was called ἐπίσκοπος.

- A. There is a maxim, current in the Church and endorsed by the Apostle, which warrants the requirement of a high moral standard in the ἐπίσκοπος. It runs thus: 'If any man seeks to obtain the ἐπισκοπή (of souls), he really desires to engage in a noble occupation' (ver. 1).

[Obs. The maxim here, as at 1 Tim. i. 15, follows the Apostolic approbation, πιστὸς ὁ λόγος. Such a maxim as this belongs to a time when the ministerial office was one of danger and hardship, and when aspirants to it required encouragement from the public opinion of the Church. Its sense is entirely missed, when it is misused to sanction ambitious aims at high ecclesiastical position in a settled, wealthy, and powerful Church. ἐπισκοπή here means the oversight of souls, which accordingly is described as a καλὸν ἔργον. 'Opus non dignitatem, laborem non delicias,' says St. Jerome (*Ep. ad Ocean.* lxi). In this sense, a man may rightly seek after it (ὀρέγεται), since this implies no clutching at honour or dignity; what he really desires (ἐπιθυμεῖ) is an occupation, spiritually and morally honourable.]

- B. Qualifications to be insisted on in one who has oversight of souls (ὁ ἐπίσκοπος), in accordance with (οὖν) the foregoing maxim (vv. 2-7).

1. *General* qualification of the ἐπίσκοπος. He must be, before men, irreproachable (ἀνεπίληπτος) (ver. 2).

[Obs. ἀνεπίληπτος differs from ἄμεμπτος, as one who does not deserve reproach may differ from one who is without it. In the same way it is stronger than ἀνέγκλητος, Tit. i. 6. It is joined with ἄσπιλος, 1 Tim. vi. 14. The rule that a *defectus bonae famae* is a canonical impediment to Ordination is based upon this, although the Apostolic language is in reality more exacting. The principle is stated by Aquinas in loc.: 'Indecens est si reprehensibilis sit reprehensor.' The 'si quis' before Ordination, and the confirmation before Episcopal Consecration, at the present day, are designed to secure what this word prescribes.]

2. Twelve *specific* qualifications of the ἐπίσκοπος, detailing the points in which he must be ἀνεπίληπτος (vv. 2 b-7).
He needs

- | | | |
|---|---|--|
| 1. Six positive personal characteristics; namely, | { | <p>a. having married, if at all, only once, μιᾶς γυναικὸς ἄνδρα (ver. 2).</p> <p>b. being in { sober, νηφάλιον (ver. 2).
his own { prudent, σώφρονα (ver. 2).
conduct { orderly, κόσμιον (ver. 2).</p> <p>c. being { given to hospitality, φιλό-
by dispo- { ξενον (ver. 2).
sition { apt to teach, διδακτικόν (ver. 2).</p> |
| 2. Freedom from three gross vices; | { | <p>a. not violent over wine, μὴ πάροινον (ver. 3).</p> <p>b. not a striker, μὴ πλήκτην (ver. 3).</p> <p>but { equitable, ἐπιεικῇ (opp. to b.) (ver. 3).
not a quarreller, ἄμαχον (opp. to a.)
(ver. 3).</p> <p>c. not a money-lover, ἀφιλάργυρον (ver. 3).</p> |

3. A threefold
relation
to persons
around him;

a. To his own family. A good master in his own household (τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, ver. 4), and if he have children, they must be in subjection to him with all gravity of behaviour (ver. 4).

Arg. for a. A minori ad majus. If a man knows not how to preside over his own household, how can he take charge of the Church of God? (ver. 5).

b. To members of the Church. He must not be a recent convert, μὴ νεόφυτον (ver. 6).

Arg. for b. E consequentiis. The danger for a neophyte is, lest, being beclouded with pride at his elevation in the Church, he fall into the condemnation which was passed upon the devil (ver. 6).

c. To the Jewish and heathen public. He must have a good character even from those who look at the Church from outside, ἐξωθεν (ver. 7).

Arg. for c. E consequentiis. An ἐπίσκοπος who has forfeited respect among the Jews and the heathen will (i) incur the reproachful criticism of his own flock, and so (ii) will be a prey to recklessness and despair—that παγὶς τοῦ διαβόλου out of which only a few are ever able to escape (ver. 7).

[Obs. 1. These qualifications of the ἐπίσκοπος are twelve in number, if ἐπιεικῇ and ἄμαχον in ver. 3 are regarded as virtually implied in μὴ πάροινον, μὴ πλήκτην. Compared with the list given in Titus i. 6-9, it contains κόσμον,

μη νεόφυτον, and δεῖ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἑξωθεν, which are not there repeated; while μη αὐθάδη, μη ὀργίλον (Tit. i. 7), φιλάγαθον, δίκαιον, ὅσιον, ἐγκρατῆ, ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου (ibid. 8, 9), do not appear in the present passage. Each list was drawn up in view of the needs of the local Church; and neither can be regarded as an exhaustive account of the moral and spiritual characteristics of the ἐπίσκοπος. The negative provisions, μη πάροινον, μη πλήκτην, are probably to be accounted for by local circumstances of which the traces have been lost. It must be remembered that modern refinement leads us to lay more stress upon offences of this kind than would have been natural at that day, while we condone very easily other sins which were then regarded by Christians with great severity.]

[Obs. 2. The ἐπίσκοπος must have been married, if at all, *only once*. That this is the true sense of μιᾷς γυναικὸς ἄνδρα appears from v. 9, where a widow who is admitted to the ecclesiastical order of widows is required to be ἐνὸς ἀνδρὸς γυνή, i.e. *univira*, married to a single husband. Unless polyandry was sanctioned in other widows, or in Christian women generally, this *must* be the meaning of ἐνὸς ἀνδρὸς γυνή, and it is strictly analogous to μιᾷς γυναικὸς ἄνδρα, which prohibits *successive*, not *simultaneous* polygamy. In other Christians second marriages were not absolutely forbidden by the Apostle, although they were discouraged; they were recommended, if people οὐκ ἐγκρατεύονται, 1 Cor. vii. 9; and, in the case of young widows, so as μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ, 1 Tim. v. 14. But since the ἐπίσκοπος must be ἐγκρατής (Tit. i. 8), he must have married only once. The pure ideal of marriage, as consisting in the complete and reciprocal surrender of two persons to each other (St. Mat. xix. 4 sqq.), so as to form 'one flesh'—the ideal which suggests the union of Christ and His Church in Eph. v. 32—is broken in upon by a second marriage; but the Ministers of the Church may be expected to exhibit married life in their own cases according to its original and typical law. The later condemnation of a second marriage, as εὐπρεπὴς μοιχεία (Athenagoras, *Legatio pro Christianis*, c. 33), goes beyond the Apostolic teaching; as does the Montanistic language of Tertullian, *de Monogamia*, c. 12. The true estimate of a second marriage is expressed by Clement Alex. *Strom.* iii. c. 12: οὐ γὰρ κεκάλυται πρὸς τοῦ νόμου,

οὐ πληροῖ δὲ τῆς κατὰ τὸ εὐαγγέλιον πολιτείας τὴν κατ' ἐπίτασιν τελειότητα. On the consideration due to lay Christians who have married again, see St. Epiphanius, *Haer.* 48; St. Cyril Jerus. *Catech.* iv. 26. That 'digami' were excluded from all orders of the Ministry in the ancient Church, cf. *Const. Apost.* vi. 17; Origen, *Hom.* 17, in *Luc.*; Tertullian, *de Exhort. Castit.* c. 7; St. Augustine, *de Bono Conjug.* c. 18; St. Jerome, *Ep. ad Ageruch.* cxxiii. 6.

Other interpretations of *μᾶς γυναικὸς ἄνδρα* are—

- (1) 'The ἐπίσκοπος must be a married man,' δεῖ and γυναικὸς being considered the emphatic words. But this (α) ignores *μᾶς*; (β) is quite irreconcilable with 1 Cor. vii. 7; cf. St. Jer. *adv. Jovinian.*, i. c. 34, Si juxta sententiam Apostoli non erunt episcopi nisi mariti, ipse apostolus episcopus esse non debuit; and (γ) would suggest—with equal reason—that he must have children (cf. ver. 4), because if he has them, the Apostle gives rules respecting them. The antithesis of *μᾶς* is not 'none,' but 'two' or 'many.'
- (2) (generally.) 'The ἐπίσκοπος must be united to only one woman.' In other words, he must not fall below the conventional morality of all Christian laymen. This surely would have been more clearly expressed by *μὴ εἶναι μοιχόν*.
- (3) 'The ἐπίσκοπος must after his conversion have been free from (simultaneous) polygamy.' But such polygamy is as much opposed to the Law of Christ as murder or stealing, and there is no historical proof of Theodoret's assertion (in loc.) that in the first age some Christian converts had two or more wives.
- (4) 'The ἐπίσκοπος must not have been a (simultaneous) polygamist before his conversion.' Such a meaning is indistinctly expressed by the language; but it is open to the further objection that polygamy had disappeared among the Jews of the Apostolic age, and was considered infamous among the Greeks and Romans (Döllinger, *Heid. und Judenth.*, Eng. tr., vol. ii. pp. 253, 339).
- (5) 'The ἐπίσκοπος must not have "married" a second wife after divorce.' That divorce for frivolous reasons was common is certain: the cases of Cicero and Josephus are in point. See Watson, *Cicero's Letters*, p. 395 (2nd ed.); Dion Cass. xli. 18; Plut. *Cic.* xli; Joseph. *Vita*, lxxv. But on this very subject the Christian Law had introduced a new

and higher standard for all (St. Mat. v. 32; xix. 9; St. Mark x. 11, 12; St. Luke xvi. 18); and St. Paul's own language in 1 Cor. vii. 10 sqq. is inconsistent with the sense suggested. On this subject see Bp. Ellicott in loc.

The words *μᾶς γυναικὸς ἄνδρα* are inconsistent with any Church-discipline which does not allow a married Clergy. The Eastern Church, which obliges presbyters in charge of parishes to marry, and allows only celibates to become bishops, must restrict the word *ἐπίσκοπος* in this chapter to the sense of presbyter.]

- [Obs. 3. Of the three words (ver. 2) describing *personal habits*, *νηφάλιος* is literally 'abstemious in the use of wine' (Joseph. *Ant.* iii. 12. 2), from *νήφω*: but the N.T. use of this verb (1 Thess. v. 6, 8; 2 Tim. iv. 5; 1 St. Pet. i. 13; v. 8), which is always tropical, 'non perturbato sed bene composito animo sum,' may fairly suggest a similar sense to the adjective in this passage, as the literal sense is provided for in *μὴ πάροινον* (ver. 3). Thus it would mean, 'a man of watchful, calm, unimpassioned mind,' collected, unexcitable. *σώφρων* is a result of *νηφάλιος*: the *σώφρων* is self-controlled under all circumstances. *σωφροσύνη* is an inward habit; but it expresses itself in the order and regularity of outward life, and thus the *ἐπίσκοπος* is *κόσμιος*, attentive to all matters of order and propriety, dress, behaviour, and the like, which bear upon his office, and express the spirit which animates it. He is 'vir compositus et ordinatus' (Seneca, *de Vita Beata*, c. 8). Cf. 1 Tim. ii. 9.]

- [Obs. 4. The *ἐπίσκοπος* (ver. 2) must be *φιλόξενος* (Tit. i. 8), as must widows (1 Tim. v. 10), and all Christians (Rom. xii. 13; Heb. xiii. 2; 1 St. Pet. iv. 9; 3 St. John 5). On the hospitality of the Primitive Church, see Tertullian, *Apolog.* c. 39: and the involuntary witness of Lucian, *de Morte Peregrini*, cc. xiii, xiv. The *ἐπίσκοπος* must also be *διδασκτικός*, or as is more fully expressed in Tit. i. 9, *δυνατὸς παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν*. Aptitude for teaching, whether in public or in private, is required both for the instruction of the faithful, and the refutation of error. Cf. Eph. iv. 11 sqq.]

- [Obs. 5. The *ἐπίσκοπος* must keep clear of three gross vices—indulgence in wine, anger, and avarice (ver. 3). (a) *μὴ πάροινον* means more than *μὴ οἶνω πολλῶ προσέχοντας*

(ver. 8); or even than *μὴ οἶνω πολλῷ δεδουλωμένας*, Tit. ii. 3. Here *παρόινος* has the metaphorical sense of 'violent over wine.' St. Chrys. in loc.: *οὐ τὸν μέθυσον ἐνταῦθα φησίν, ἀλλὰ τὸν ὑβριστήν, τὸν αὐθάδη*. Hesychius explains *παροινία* as *ἡ ἐκ τοῦ οἶνου ὕβρις*. Cf. Prov. xxiii. 29, 30. (β) *μὴ πλήκτην*. The *ἐπίσκοπος* is a servant of Him who 'when He was reviled, reviled not again; when He suffered, He threatened not.' For the deposition of bishops or presbyters or deacons who struck the faithful, see Can. Apost. 26. *ἐπικεκῆ* and *ἄμαχον* are the positive side of the two preceding negative qualifications. *μὴ αἰσχροκερδῆ* is insufficiently supported. (γ) *ἀφιλάργυρον*, cf. Tit. i. 7; 1 St. Pet. v. 2; 1 Tim. vi. 10; Tit. i. 11; 2 St. Pet. ii. 3; St. Jude 11; Const. Apostol. ii. 6; Ep. St. Polycarp, 6.]

[Obs. 6. Relation of the *ἐπίσκοπος* to his own family (vv. 4, 5). The smaller circle of his own family (*τοῦ ἰδίου οἴκου*) will test a man's capacity for ruling the Church of God. The emphasis lies on *ἐν ὑποταγῇ*, not on *τέκνα ἔχοντα*. If the *ἐπίσκοπος* has children, they must live in submission. *μετὰ πάσης σεμνότητος* depends not on *προϋστάμενον* or *ἔχοντα*, but on *τέκνα*. The submissiveness of the children must be accompanied by all propriety of deportment (ii. 2). This implies much more than *μὴ ἐν κατηγορίᾳ ἁσωτίας*, Tit. i. 6. The arg. *a minori ad majus* (ver. 5) treats the *ἐπίσκοπος* as an *οἰκονόμος*, and the Church as a family of brethren (*οἶκος Θεοῦ*, cf. ver. 15) who are under his fatherly care. *ἐπιμελήσεται* is a *fut. of moral capacity*. Cf. Const. Apost. ii. 2.]

[Obs. 7. Relation of the *ἐπίσκοπος* to the faithful generally (ver. 6). He must not be newly-baptized, and so newly-planted into Christ. See Rom. vi. 5; xi. 17; 1 Cor. iii. 6. *νεόφυτος* paraphrased by St. Chrys. *νεοκατήχητος*: by Conc. Laod. Can. 3, *πρόσφατον φωτισθείς*; by Theophylact, *νεοβάπτιστος*. Against the ordination of recent converts from heathenism, see Can. Apost. 80. *κρίμα τοῦ διαβόλου, gen. obj.*; the condemnation passed upon the devil: not a *gen. subj.* because 'diabolus potest opprobrium inferre, iudicium inferre non potest.' See Huther in loc. Cf. 2 St. Pet. ii. 4; St. Jude 6.]

[Obs. 8. Relation of the *ἐπίσκοπος* to the public outside the Church (ver. 7). *οἱ ἔξωθεν* for the more common form *οἱ ἔξω*, 1 Cor. v. 12, 13; Col. iv. 5; 1 Thess. iv. 12 (formed on the Jewish *הַחִיצוֹנִים* applied to the heathen), in con-

trast to the *οικεῖοι τῆς πίστεως* (Gal. vi. 10). For *παγὶς τοῦ διαβόλου* (*gen. sub.*, the trap of despair which the devil sets), see 2 Tim. ii. 26; 1 Tim. vi. 9. The devil is, in this figure, a hunter of souls. On his rule over the unbelieving world, see St. John xvi. 11; Eph. ii. 2; vi. 12; Col. i. 13: on his activity in promoting error, 2 Thess. ii. 9, 10. The relation to the Faith which results from falling into the *παγὶς τοῦ διαβόλου* is expressed by *ναυαγεῖν περὶ τὴν πίστιν* (i. 19), *ἀποστήναι τῆς πίστεως* (iv. 1), *ἀποπλανᾶσθαι ἀπὸ τῆς πίστεως* (vi. 10). Cf. 1 Tim. v. 15; St. Luke xxii. 31. *πνεύματα πλάνα*, 1 Tim. iv. 1.]

II. Standard of qualifications to be insisted on in the case of the *διάκονοι* (vv. 8-13).

[Obs. 1. *διάκονος*, properly a server. The earliest form of the office is discoverable in Acts v. 6, 10, where the *νεώτεροι* and *νεανίσκοι* who buried the dead are not simply 'young men,' but, as the article suggests, officials devoted to this particular work. The word *νεώτεροι* corresponds to *נְעָרִים*, just as *πρεσβύτεροι* to *זְקֵנִים*: but in the former case contact with the Hellenists led at an early date to the substitution of the Greek title *διάκονοι*. That the *νεώτεροι* already discharged among the Jewish Christians the same duties arising out of the community of goods as the seven *διάκονοι* were ordained to render to the Hellenistic widows (Acts vi. 3-6), is more than probable; but that these duties were not merely those of relieving-officers, entrusted with the public funds of the Church, is clear from the Apostolic requirement that candidates for the office should be *μεν πλήρεις Πνεύματος καὶ σοφίας* (Acts vi. 3), from their ordination by prayer and imposition of hands (Acts vi. 6), and from the spiritual character of St. Stephen's work among the people (Acts vi. 8, 10). We find *διάκονοι* in Philippi (Phil. i. 1) as in Ephesus, where there was no community of goods; although the words *διακονία*, *διακονεῖν*, are constantly used in a general sense of works of mercy to the poor (Rom. xv. 25; 2 Cor. viii. 19; Heb. vi. 10). The Diaconal office may be alluded to in Rom. xii. 7; 1 Cor. xii. 28; 1 St. Pet. iv. 11. The work of the almoner became generally an *ἀντίληψις* (1 Cor. xii. 28) to the presbyter; and it is possible that from the first the duty of *διακονεῖν τραπέζαις* (Acts vi. 2) included

assistance at the sacramental *τράπεζα μυστική*. On the duties of Deacons, see Bingham, *Antiquities*, ii. 20. 1.]

[Obs. 2. The Apostle speaks of one *ἐπίσκοπος* (ver. 2), but of several *διάκονοι* (ver. 8). This has been held to imply that under the former term he was not thinking of a presbyter, but of a 'bishop'; but it is more probable that each presbyter was in some sense a centre of Church life, and was attended by several deacons. At Phil. i. 1, *ἐπισκόποις* (*plur.*) is joined with *διακόνους*.]

§ In the *διάκονοι* must be considered—(vv. 8-13).

- | | | | |
|--|--|---|--|
| I. Their
personal
character
(vv. 8, 9) | a. as viewed
in its out-
ward mani-
festations | i. <i>positively</i> , in marked seriousness of deportment, <i>σεμνούς</i> (ver. 8).
ii. <i>negatively</i> , in freedom from three vices, viz. <table border="0"> <tr> <td data-bbox="683 720 905 1275"> a. from insincerity, <i>μὴ δολόγους</i> (ver. 8).
 β. from inebriety, <i>μὴ οἶνω πολλῷ προσέχοντας</i> (ver. 8).
 γ. from dishonourable money-getting, <i>μὴ αἰσχροκερδεῖς</i> (ver. 8). </td> </tr> </table> | a. from insincerity, <i>μὴ δολόγους</i> (ver. 8).
β. from inebriety, <i>μὴ οἶνω πολλῷ προσέχοντας</i> (ver. 8).
γ. from dishonourable money-getting, <i>μὴ αἰσχροκερδεῖς</i> (ver. 8). |
| a. from insincerity, <i>μὴ δολόγους</i> (ver. 8).
β. from inebriety, <i>μὴ οἶνω πολλῷ προσέχοντας</i> (ver. 8).
γ. from dishonourable money-getting, <i>μὴ αἰσχροκερδεῖς</i> (ver. 8). | | | |
| b. as existing within the soul which | i. (intellectually) holds the true <i>μυστήριον τῆς πίστεως</i> , the long-hidden but now revealed Truth, which faith apprehends (ver. 9).
ii. (morally) clings to a pure conscience, as the only atmosphere in which faith will live (ver. 9). | | |

2. Their exercise of their office (διακονείτωσαν), which requires (v. 10)
- i. a previous testing, or examination, at the hands of Timothy (δοκιμαζέσθωσαν πρώτον) (ver. 10).
 - ii. a satisfactory result of this. They must be obviously ἀνέγκλητοι (ver. 10).
3. Their family circumstances (vv. 11, 12): and so
- a. their wives must be
 - i. in point of character
 - a. of grave deportment, σεμνὰς (ver. 11).
 - β. not detractors, μὴ διαβόλους (ver. 11).
 - γ. sober in mind and body, νηφαλίους (ver. 11).
 - δ. faithful in all matters, πιστὰς ἐν πᾶσι (ver. 11).
 - ii. as to number.
 - A deacon may be married only once, μιᾶς γυναικὸς ἀνὴρ (ver. 12).
 - b. their children
 - must be well (καλῶς) presided over in the case of each διάκονος (ver. 12).
 - c. their households
 - i. an honourable step in the ministry of the Church, viz. the presbyterate (βαθμὸν καλόν) (ver. 13).
 - ii. great freedom (παρρησίαν) in prayer and preaching;—the product of a faith which lives in Christ (ver. 13).
4. Their prospects of usefulness (which warrant (γάρ) the foregoing rules). The καλῶς διακονήσαντες win for themselves

[Obs. 1. Of the personal characteristics of the *διάκονοι* (ver. 8, 9). *μὴ διλόγους* means, not insincerely using different language to different people. The difficult duties of the *διάκονοι*, as distributors of the Church funds among many rival claimants, might involve a temptation to this sin. *δίλογος* is a *ἄπ. λεγ.*; cf. Ep. Polycarp 5. It corresponds to *דִּי־חָפְזִי שֵׁנִי*, *homo duplex*; cf. *δίγλωσσος*, Prov. xi. 13; Ecclus. v. 9, 14; vi. 1; and *δίψυχος*, St. James iv. 8. The expression *μὴ αἰσχροκερδῆς* occur only here and at Tit. i. 7; but cf. 1 St. Pet. v. 2, *ἐπισκοποῦντες μὴ αἰσχροκερδῶς*, and Tit. i. 11, where the baneful activity of the anti-Apostolical teachers in Crete is said to be *αἰσχροῦ κέρδους χάριν*. The danger of making illicit gains out of the money which passed through their hands as almoners of the Church funds made this caution necessary in the case of *διάκονοι*.]

[Obs. 2. The *διάκονοι* must hold (1) the true faith, (2) in a life of moral sincerity. The *μυστήριον τῆς πίστεως* (ver. 9), the Truth, hidden for long ages but now revealed, and apprehended by faith, is also called *μυστήριον τοῦ εὐαγγελίου*, Eph. vi. 19; *μυστήριον τοῦ Χριστοῦ*, Col. iv. 3; *μυστήριον Θεοῦ*, 1 Cor. iv. 1; *μυστήριον τῆς βασιλείας τῶν οὐρανῶν*, St. Mat. xiii. 11. In these expressions the *gen.* is appositional, as describing the contents of the *μυστήριον*: but *μυστήριον τῆς πίστεως* is apparently like *μυστήριον τῆς εὐσεβείας* (ver. 16), a *gen. subj.* This long-hidden Truth on which faith and piety feed is called simply *μυστήριον* in Rom. xvi. 25; Eph. i. 9; iii. 4. And this Revelation of God in Christ, or Christian Doctrine, must be held *ἐν καθαρᾷ συνειδήσει*, because Christian Faith and Life are intimately related to each other; practical atheism leads to theoretical, Rom. i. 21.]

[Obs. 3. The proving or examination (ver. 10, *δοκιμαζέσθωσαν*) of the future *διάκονοι* has reference to the previously named characteristics which are required of them. They would be accepted, if *ἀνέγκλητοι*, i.e. not liable to any public charge, because 'de occultis ecclesia non judicat.' The verb *διακονεῖν* is used of the exercise of a deacon's office only here, and in ver. 13, and 1 St. Pet. iv. 11.]

[Obs. 4. The *γυναῖκες* (ver. 11) are probably the wives of the deacons. St. Chrys. indeed understands them to mean deaconesses (the *χῆραι* of chap. v.) to whom Phoebe belonged, Rom. xvi. 1. The binding particle *ὡσαύτως*,

as introducing a new category (cf. ver. 8), and the expression πιστὰς ἐν πᾶσιν, if pressed, may be thought to favour this opinion. But, on the other hand, the position of the verse, in the middle of the discussion on the διάκονοι, makes it probable that the wives of the deacons are referred to, as introducing the condition μιᾶς γυναικὸς ἄνδρες. A deacon's wife would naturally help her husband in care for the sick and poor, and she needed very similar moral qualifications to his. διαβόλου, as an adjective only in 2 Tim. iii. 3; Tit. ii. 3.]

[Obs. 5. The words βαθμὸν καλόν (ver. 13) are best explained of an honourable step in the Christian Ministry, viz. the presbyterate. The word βαθμός (from obsol. βᾶω, cf. σταθμός), properly a step, occurs in Lucian, Appian, &c. (Lob. Phryn. p. 324). (1) Theodoret understands it of *eternal blessedness*, in accordance with our Lord's words ἐπὶ πολλῶν σε καταστήσω, St. Mat. xxv. 21; cf. vi. 19. To this the following words πολλὴν παρρησίαν κ.τ.λ. are an objection. (2) St. Chrys. connects βαθμὸν with ἐν πίστει, understanding it to mean a step in the life of the soul. But (3) the 'gradus presbyteratus' harmonizes best with the context; and βαθμὸν καλόν would correspond to καλὸν ἔργον (iii. 1), and appropriately follow καλῶς διακονήσαντες. There is no sufficient ground for saying that, if this had been the Apostle's meaning, he must have written κρείττονα or ὑψηλότερον for καλόν. And περιποιεῖσθαι is used instead of ἐπαναβαίνειν with βαθμὸν, because a word is wanted which will also describe the acquisition of παρρησίαν. In later ecclesiastical Greek this use of βαθμός is common. Eus. H. E. iii. 21; Conc. Eph. Can. 1, &c.]

§ *Design* of the foregoing (iii. 1-3) instructions respecting the ἐπίσκοπος and the διάκονοι (ταῦτά σοι γράφω) (vv. 14, 15).

1. They are written *in spite of* the Apostle's hope (ἐλπίζων) to come to Ephesus soon (ἐν τάχει) (ver. 14).
2. But, in the event of his delay, they are *intended* to teach Timothy how to conduct himself in the '*Household of God*,' or Church (ver. 15).

3. (Reason, *ἦτις*, ver. 15, for 2.) Greatness of the οἶκος Θεοῦ in which Timothy is οἰκονόμος. This House of God is

a. (in itself) the ἐκκλησία (לְהָקָר) Θεοῦ ζῶντος. Not a material building, but a convocation of souls. Not dedicated to a dead idol, but inhabited by the ever-living Being (ver. 15).

b. (in its relation to the Truth.) It is the

- i. *pillar* (στῦλος) of the Truth. The Church stands from age to age, upholding the Truth before the eyes of men (ver. 15).
- ii. *basis* (ἐδραίωμα) of the Truth. The Truth rests upon the Church as on the fundamental fact which by its existence implies the Truth that created it (ver. 15).

[Obs. 1. Before ἐλπίζων understand *καίπερ*. Timothy was still a 'legate,' so to call him, of the Apostle: his jurisdiction became fixed at a later date.]

[Obs. 2. οἶκος Θεοῦ used of the Christian Church in Heb. x. 21; 1 St. Pet. iv. 17. The Church is also called οἶκος Χριστοῦ, Heb. iii. 6; οἶκος πνευματικός, 1 St. Pet. ii. 5. Cf. μεγάλη οἰκία, 2 Tim. ii. 20. The name בֵּית־יְהוָה or בֵּית־יְהוֹה is applied in the O. T. to the scene of God's manifestation of Himself to Jacob (Gen. xxviii. 17); to the Mosaic tabernacle (Ex. xxiii. 19; xxxiv. 26; Deut. xxiii. 18); and to Solomon's temple (1 Kings vi. 37, &c.): and Israel itself is בֵּית־יְהוָה (Hos. viii. 1. Cf. ix. 8, 15). St. Paul often employs this figure; 1 Cor. iii. 9, 16; 2 Cor. vi. 16; Eph. ii. 22. Compare θεμέλιος τοῦ Θεοῦ, 2 Tim. ii. 19: Θεοῦ οἰκοδομή, 1 Cor. iii. 9: κατοικητήριον τοῦ Θεοῦ, Eph. ii. 22.]

[Obs. 3. ἐκκλησία, (1) used of a Greek popular assembly summoned for purposes of deliberation. Thuc. i. 32; Polyb. v. 74, &c. Cf. Acts xix. 39. (2) Acquires a special sense in the N. T. from being frequently employed by the LXX. to translate לְהָקָר, the assembly of the people of Israel, Judg. xxi. 8; 1 Chron. xxix. 1; as summoned for sacred purposes, Deut. xxxi. 30; Josh. viii. 35: cf. also

Acts vii. 38; Heb. ii. 12. Hence it means (3) the whole body of Christians, in covenant relation with Christ their head, St. Mat. xvi. 18; 1 Cor. xii. 28; Eph. i. 22; iii. 10; v. 23; Phil. iii. 6; Col. i. 18, 24: and is said to be τοῦ Θεοῦ, Acts xx. 28; Gal. i. 13; 1 Cor. xv. 9; who is here called ζῶντος in tacit opposition to the νεκροῖς εἰδώλοις of heathen art or heathen thought, perhaps especially to Artemis of Ephesus. The Church is no mere human society: the living God founded it, and it is His 'dwelling.')

[Obs. 4. Relation of the Church towards the Truth. It is στῦλος τῆς ἀληθείας: the truth is upheld by it, so as to catch the eyes of men. στῦλος = ⲥⲧⲧⲗ, a column, used of saintly individuals, Rev. x. 1; Gal. ii. 9. The Church is also ἐδραῖωμα (stabilimentum) τῆς ἀληθείας (cf. θεμέλιος, 2 Tim. ii. 19); it is a guarantee of the permanence of the Truth among men. Bp. Butler, *Analogy*, part ii. c. 1: 'Had Moses and the Prophets, Christ and His Apostles, only taught, and by miracles proved Religion to their contemporaries, the benefit of their instructions would have reached but to a small part of mankind. Christianity must have been, in a great degree, *sunk and forgot* in a very few ages. To prevent this appears to have been one reason why a visible Church was instituted: to be like a city upon a hill, a standing memorial of the duty which we owe to our Maker; to call men continually, both by example and instruction, to attend to it, and, by the form of Religion ever before their eyes, remind them of the reality; to be the repository of the oracles of God.' Bp. Ellicott in loc.: 'Were there no Church, there would be no witness, no guardian of archives, no basis, nothing whereon acknowledged truth could rest.' On the abrupt, artificial, and indefensible construction, whereby στῦλος καὶ ἐδραῖωμα have been sometimes connected with the clause which follows instead of that which precedes, see Ellicott and De Wette in loc.]

[Obs. 5. This reference to the vocation and office of the Church, as the upholder and historical basis of Divine Truth among men, justifies *retrospectively* the Apostle's directions respecting the character of the Church's ministers, while it serves to introduce a statement of the Truth which Timothy was bound to inculcate at Ephesus, and which the new teachers contradicted. Thus we arrive at]

(3)

Third Measure for upholding Apostolic Doctrine in Ephesus. Earnest Inculcation of the True Faith (iii. 16–iv. 11).

I. The Revealed Truth on which Christian devotion is sustained (*μυστήριον τῆς εὐσεβείας*) is confessedly of momentous import. It may be concisely stated in the familiar words of a Christian hymn :

ὁς [Θεὸς]—μέγα μυστήριον—
 ἐφανερώθη ἐν σαρκί,
 ἐδικαιώθη ἐν πνεύματι,
 ὤφθη ἀγγέλοις,
 ἐκηρύχθη ἐν ἔθνεσιν,
 ἐπιστεύθη ἐν κόσμῳ,
 ἀνελήφθη ἐν δόξῃ (ver. 16).

[Who] was
 Manifested [to our senses] in His Human form,
 Justified [to our faith] in His Eternal Godhead,
 Seen by angels [as never ere He took flesh],
 Heralded [by Apostles] among the Gentile peoples,
 Believed on in a [corrupt and faithless] world,
 Taken up [at His Ascension, so as to be] in glory
 (ver. 16).

[Obs. 1. On the vexed question between Θεός and ὅς in ver. 16, see the exhaustive statement of the evidence in Scrivener's *Criticism of the N. T.* pp. 637–642 (3rd ed.). Scrivener's *hesitating* conclusion is, that 'Θεός of the more recent many MSS. must yield place to ὅς of the ancient few.' ὅς is the more difficult reading. If it be the correct one, the sense is not really modified. The Preexistence of the Subject of these lines lies in ἐφανερώθη. The N. T. knows of only One Being Who

was manifested in human form, preached among the heathen, taken up in glory—the Only-begotten Son.]

[Obs. 2. Ephesus, or at any rate Asia Minor, would seem to have been an early home of Christian hymnology. The Ephesians were bidden to use not merely psalms, but ὕμνοι and ψῆδαι πνευματικάί, Eph. v. 19. Cf. Col. iii. 16. St. Paul quotes three lines of a Christian hymn at Eph. v. 14. The Apocalypse of St. John abounds in traces of early Christian hymnology. Such early hymns were largely devoted to celebrate the Divinity of Christ. In his report to the Emperor Trajan, the younger Pliny says that the Bithynian Christians ‘essent soliti stato die ante lucem convenire, carmenque *Christo quasi Deo* dicere secum invicem.’ Plin. *Epist.* x. 97. And according to an early writer quoted by Eusebius (*H. E.* v. 28), ψαλμοὶ δὲ ὅσοι καὶ ψῆδαι ἀδελφῶν ἀπ’ ἀρχῆς ὑπὸ πιστῶν γραφεῖσαι τὸν λόγον τοῦ Θεοῦ τὸν Χριστὸν ὑμνοῦσι θεολογοῦντες. The present fragment may have belonged to one such composition.]

[Obs. 3. In this quotation there are three pairs of contrasts corresponding to each couplet: ἐν σαρκί—ἐν πνεύματι, ἀγγέλοις—ἔθνεσιν, ἐν κόσμῳ—ἐν δόξῃ. (1) The verb φανεροῦσθαι is used of the Incarnation in 1 St. John i. 2; iii. 5: perhaps ἐν σαρκί is added by way of caution against incipient Docetism. In ἐδικαιώθη ἐν πνεύματι, δικαιοῦσθαι is used as at St. Mat. xi. 19; St. Luke vii. 35, in the sense of to be proved, verified, and so justified; while πνεῦμα, in this contrast to σὰρξ, means the Divine Nature of Jesus Christ, as at Rom. i. 4; Heb. ix. 14. Cf. St. John iv. 24, πνεῦμα ὁ Θεός. (2) ὥφθη ἀγγέλοις can hardly refer (α) to the angelic appearances to our Lord (St. Mat. iv. 11; St. Luke xxii. 43), as this would have been otherwise expressed; or (β) to the sight of our Saviour in His glorified manhood after His Ascension; so well as (γ) to the unveiling of Divine Wisdom and Goodness, which was made even to the Angels by the Incarnation of Christ. Observe the antithesis to ἐκκρύχθη ἐν ἔθνεσιν, and compare 1 St. Pet. i. 12 with Eph. iii. 10.]

II. Apostasy from this faith predicted by the Holy Spirit speaking through the Christian ‘prophets’ (iv. 1–3 a).

I. *Character* of the prediction. It is made ῥητῶς, in express terms (iv. 1 a).

2. *Substance* of the prediction. ‘Some (τινες) in the latter times will apostatize from *the* faith’ (ver. 1 *a*).

- a. Unseen superhuman agencies in this Apostasy. Deceiving spirits, to whom attention will be given;—‘doctrines taught by devils’ (ver. 1 *b*).
- b. Visible and human instruments of (ἐν) this Apostasy. The pretended holiness (ὑπόκρισις) of speakers of lies, whose own (ιδίαν) consciences are *penally* cauterized by long habits of sin (ver. 2).

3. *Specific errors*, which will be propagated by the false teachers in this Apostasy (ver. 3 *a*).

- a. Prohibition of marriage (ver. 3 *a*).
- b. Enforced abstinence from certain kinds of food (ver. 3 *a*).

[Obs. 1. The Apostasy predicted by the Holy Spirit speaking through Christians who had the gift of predictive prophecy is in tragic contrast (δέ, iv. 1) with the *μυστήριον τῆς εὐσεβείας* (iii. 16). Special revelations respecting the future were made to St. Paul himself by the Holy Spirit (2 Thess. ii. 3 sqq.; Acts xx. 22 sqq.): and it is doubtful whether this discovery was vouchsafed to himself, or to others. The Apostasy will occur ἐν ὑστέροις καιροῖς, in times future to the speaker, but not definitely ἐσχάταις ἡμέραις, 2 Tim. iii. 1; καιρῷ ἐσχάτῳ, 1 St. Pet. i. 5; 2 St. Pet. iii. 3; St. Jude 18; i. e. the period preceding the second coming of Christ. It is therefore inaccurate to say, with Baur (*Pastoralbriefe*, pp. 23, 35), that in such prophecies we trace the consciousness of a writer describing a state of things altogether future to St. Paul, although present to himself. The partial Apostasy which exists (1 Tim. i. 6 sqq., 19, 20) is the beginning of the greater Apostasy in the coming time.]

[Obs. 2. The invisible authors of the predicted error are deceiving spirits, πνεύματα πλάνα, δαιμόνια. Cf. Eph. ii. 2; vi. 12; 1 St. John iv. 6. διδασκαλίας δαιμονίων (*gen. subj.*) are doctrines taught by devils. These doctrines are propagated through (ἐν) the hypocrisy of untruthful

men, whose own consciences have been branded by deep sin, while they appear as the advocates of a lofty asceticism. The *καυτηριάζειν* was not merely the infliction of a property-mark on slaves; it was a penal brand on transgressors. Theophylact says that these teachers carried within them *τοὺς καυτῆρας τοῦ ῥυπαροῦ βίου*. Theodoret describes their case, but less accurately, as follows: *κεκαυτηριασμένους . . . αὐτοὺς κέκληκε, τὴν ἐσχάτην αὐτῶν ἀναλγησίαν διδάσκων· ὁ γὰρ τοῦ καυτῆρος τύπος νεκρωθεὶς τὴν προτέραν αἴσθησιν ἀποβάλλει*.

- [Obs. 3. The two pseudo-ascetic precepts selected, we may presume, from among a large number of errors, practical and speculative, certainly characterized, in an exaggerated degree, the Gnosticism of the second century. Marriage was then forbidden, on the ground that nature and matter were the work of the Demiurgus, and that it was undesirable *τὸν κόσμον ὑπὸ τοῦ δημιουργοῦ γενόμενον συμπληροῦν*, Clem. Alex. *Strom.* iii. 3. And St. Irenaeus says that the Encratite disciples of Saturninus and Marcion *ἀγαμίαν ἐκήρυξαν, ἀθετοῦντες τὴν ἀρχαίαν πλάσιν τοῦ Θεοῦ*, *Haer.* i. 28. The motive of the ‘sanctior cibus’ of Marcion (*Tert. adv. Mar.* i. 14) was similar. But the Essenes were already known by their *γάμου ὑπεροψία*, Joseph. *B. J.* ii. 8, 2; and the Therapeutae were famous for their severe abstinence from food, Philo, *Vit. Contempl.* § 4. This asceticism was already *on its way* to becoming the full-blown dualistic Gnosticism of the next age; and it is not for a moment to be confounded with the Apostle’s recommendation of a single life in 1 Cor. vii. 32–34, or of self-discipline in 1 Cor. ix. 27, or of the ‘using such abstinence, that, the flesh being subdued to the Spirit, men may ever obey the motions of God,’ Coll. First Sunday in Lent. For in these cases the motive is moral improvement, and not deference to a false theory about the constitution of the universe. Cf. Canon. Apost. 51: *εἴ τις ἐπίσκοπος ἢ πρεσβύτερος γάμου καὶ κρεῶν καὶ οἴνου, οὐ δὲ ἄσκησιν ἀλλὰ διὰ βδελυρίαν ἀπέχεται, ἐπιλαθόμενος ὅτι πάντα καλὰ λίαν, καὶ ὅτι ἄρσεν καὶ θῆλυ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, ἀλλὰ βλασφημῶν διαβάλλει τὴν δημιουργίαν, ἢ διορθοῦσθω ἢ καταιρείσθω καὶ τῆς ἐκκλησίας ἀποβαλλέσθω*.

- [Obs. 4. Zeugma in ver. 3, *καλυόντων γαμεῖν [καὶ κελευνόντων] ἀπέχεσθαι βρωμάτων*, or else *καλυόντων* must be resolved into *παραγγελλόντων μὴ*, the negative being dropped in the thought of the writer. Winer, *Gr. N. T.* p. 777.]

§ *Digression* (vv. 3 b-6 a). *Confutation of the pseudo-ascetic precept, ἀπέχεσθαι βρωμάτων.*

Arg. 1 from the *purpose of God* in creation. The final cause of all βρώματα is, that they should be partaken of (a) by the faithful, who, as such, know the real relations of man to GOD and to nature, and (β) with thanksgiving (ver. 3 b).

Arg. 2 (confirmatory (ῥτι) of ver. 1) from the *intrinsic nature of all creatures*. Every thing made by Him (πάν κτίσμα Θεοῦ) is good, and conversely none is to be rejected, if it be received with thanksgiving (ver. 4).

Arg. 3 (proof of οὐδὲν ἀπόβλητον (ver. 4) against objections on such grounds as that stated in Rom. viii. 20) from the *sanctifying power of the word of God* uttered over the food, and accompanied by prayer (ver. 5).

§ *Practical conclusion*. By suggesting arguments of this kind to those members of the Church who are perplexed by the new theories, Timothy will be an excellent minister of Jesus Christ (ver. 6 a).

[Obs. 1. The Apostle (ver. 3) says nothing in refutation of the καλούντων γαμῆν, probably because more stress was laid by the Ephesian teachers on the prohibition of certain kinds of food, as five years earlier at Colossae (Col. ii. 16, ἐν βρώσει ἢ ἐν πόσει). Still the arguments against the false asceticism in respect of food are indirectly, and *mutatis mutandis*, valid arguments against a prohibition of marriage, which was also based upon a dualistic estimate of nature and matter.]

[Obs. 2. The argument (ver. 3 b) from God's purpose in creation describes all food as given εἰς μετάληψιν. None indeed is given for merely *sensuous* enjoyment; although in ch. vi. 17, God is described as giving us πάντα πλουσίως εἰς ἀπόλαυσιν. This original destiny of creatures, as designed by the Creator for the support of man, is recognized by εὐχαριστία on the part of those who believe (πιστοί) in an All-good Creator, and through this faith

know the ἀλήθεια which is stated in ver. 4, as to the goodness of all created things.]

[Obs. 3. The statement πᾶν κτίσμα Θεοῦ καλόν (ver. 4) is based on Gen. i. 31. Compare the denial of an *objective* uncleanness in any creature, Rom. xiv. 14 : οὐδὲν κοινὸν δι' ἑαυτοῦ, εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. Cf. Rom. xiv. 20 ; Acts x. 15.]

[Obs. 4. Ver. 5 is a justification of οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον (ver. 4). How does this εὐχαριστία affect the κτίσμα, so as to make οὐδὲν ἀπόβλητον ? The answer is, ἀγιάζεται γὰρ διὰ λόγου Θεοῦ (*gen. subj.*) καὶ ἐντεύξεως. The εὐχὴ ἐπ' ἀρίστω, or 'grace at meals,' consisted among the Jews, as among the first Christians, partly of certain sentences of Scripture, partly of prayer. This prayer is an expression of gratitude (εὐχαριστία) : it also, with the λόγος Θεοῦ, effects a consecration of the creatures appointed for human use. Such a consecration or 'disinfection' of nature may be deemed necessary ; because, although all the works of the Creator are originally good, yet at the Fall τῇ ματαιότητι ἡ κτίσις ὑπετάγη, Rom. viii. 20 ; while in Christ and by His Power all is renewed. A very early form of ἐντευξις for this purpose is given in Const. Apost. vii. 49.]

III. How Timothy is to have care for his own self-discipline, that he may deal successfully with the expected Apostasy (vv. 6b–11).

Precept 1 (positive). His own soul must be nourished (ἐντρέφόμενος) by the language in which faith expresses itself, and in which the beautiful teaching (of the Apostles) is enshrined (λόγοι τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας)—teaching which he has hitherto followed (ver. 6b).

Precept 2 (negative). He must put aside (παραιτοῦ) the well-known new Ephesian μῦθοι. They are βέβηλοι—outside the shrine of Truth, and γραώδεις—old-womanish and absurd (ver. 7a).

Precept 3. He must make efforts, as a spiritual gymnast, in order to attain εὐσέβεια (ver. 7b).

Reasons for Precept 3.

Reason 1 from utility. Spiritual γυμνασία alone is worth cultivation. Bodily gymnastics only profit men to a small extent; but piety profits men in all stages of human existence. A current Christian proverb tells us, that it 'has the promise of true life both here and hereafter.' The Apostle endorses and recommends the saying (vv. 8, 9).

Reason 2 (justifying (γάρ) 1) from general Apostolic practice. All Christian Apostles and workers toil painfully and suffer reproach (εἰς τοῦτο), that they may realize this promise of ζωή which is attached to εὐσέβεια (ver. 10).

Reason 3 (motive of 2) from hope resting on (ἐπί) God, as (α) a Living Being (ζῶντι), and (β) in will the σωτὴρ πάντων, while practically this σωτηρία is realized in the πιστοί.

§ Timothy is desired to command and teach others the foregoing (ταῦτα, vv. 1-10) instructions. This concludes the section (ver. 11).

[Obs. 1. The notoriety of the μῦθοι (ver. 7) which Timothy is to eschew is implied by the article. Cf. i. 9; vi. 20; 2 Tim. ii. 16. They are, it is implied, opposed to εὐσέβεια: they are outside the temple of Divine Truth, βέβηλοι: they are anile, γράωδεις. Baur (*Pastoralbriefe*, p. 12) sees in this last epithet a reference to the grotesquely tragic Valentinian story of Sophia Achamoth in St. Irenaeus, *Haer.* i. 4, 5. But a story about a γραιῶ would have been described as γραικός (Clem. Alex. *Paed.* iii. 4), while γράωδης is oldwomanlike.]

[Obs. 2. The σωματικὴ γυμνασία (ver. 8), which is contrasted with γυμνασία πρὸς εὐσέβειαν (ver. 7), is best explained of physical training for the Greek games; St. Chrys., Theod., Theophyl. These gymnastic exercises occupied so large a place in Greek life, that to say that they profited only to a small extent (πρὸς ὀλίγον) was by

no means a 'pointless remark.' If the Apostle had meant ascetic exercises, such as those recommended in ver. 3, he would surely have said something sterner about them than that they were useful *πρὸς ὀλίγον*. That *πρὸς ὀλίγον* means *to a small extent*, and not 'for a short time' as at St. James iv. 14, appears from the antithesis *πρὸς πάντα*.]

[Obs. 3. The current utilitarian Christian proverb about *εὐσέβεια* (ver. 8 *b*) is based upon Ps. i. 1-4; Ex. xx. 12. The present life (*ζωὴ ἡ νῦν*), of which piety has the promise, is, however, not length of days or earthly prosperity, but the highest blessedness of a created being, as generally in the N. T. The O. T. language lends itself to this spiritual sense; see Ellicott in loc. The Apostolic endorsement of the proverb, instead of preceding as at ch. i. 15, follows it: and the following statement of Apostolic and Christian practice is (*γάρ*, ver. 10) based on it.]

III

How Timothy is to govern himself and the Church of Ephesus (iv. 12-vi. 10).

[Obs. At this point the peculiar circumstances of the Ephesian Church, arising from the activity of the new teachers, drop out of sight. The directions for Timothy's personal conduct and for his administration of the Church are consequently of a general character to vi. 2. But at ch. vi. 3, the interest again becomes local. The new teaching had a political side, with reference to Christian slaves (vi. 1), and it also brought into prominence certain mercantile views of the advantages of piety (vi. 5), which obliged the Apostle to enter at some length into the subject of *φιλαργυρία* (vi. 6-10). But the general tenor of the section is independent of local circumstances.]

(I)

Rules for Timothy's personal life, but intended to promote his efficiency as a Church Ruler (iv. 12-16).

Rule I. Avoid the mistakes which may be natural to youth, but which forfeit respect (ver. 12).

[Obs. The precept *μηδὲς καταφρονεῖτω* is a warning, not for the Ephesians, but for Timothy (cf. Titus ii. 15), as appears from what follows. Timothy joined St. Paul in the Apostle's Second Missionary Journey (Acts xvi. 1-3) in A. D. 51. If he was then about 20-23 years old, he would now have been about 34-37. With the ancients *adolescentia*, *νεότης*, lasted until 40. At Ephesus Timothy would have had to rule *πρεσβύτεροι*, who were considerably his seniors. Hence the need for prudence and self-restraint. On the respect due from Christians to young bishops, see St. Ign. *ad Magnes*. c. 3: Const. Apost. ii. 1.]

Rule II. Become a pattern Christian (τύπος τῶν πιστῶν)

in the	1. outward expressions of life,	{ speech, λόγῳ. conduct, ἀναστροφῇ
	2. ruling principles of life,	{ love, ἀγάπῃ. faith, πίστει.
	3. consecrating grace of life,	{ purity, ἀγνεία (ver. 12).

[Obs. 1. τύπος τῶν πιστῶν. Timothy was not to be merely an example 'to the faithful' (τοῖς πιστοῖς); but a pattern of what the faithful would become, if they corresponded to the Christian ideal, τύπος τῶν πιστῶν. Cf. Tit. ii. 7. As the proverb says, 'Verba docent, exempla trahunt.']

[Obs. 2. Particulars in which Timothy is to be an example. ἐν πνεύματι is a later addition. With ἐν λόγῳ καὶ ἐν ἀναστροφῇ, compare Col. iii. 17, ὃ τι ἂν ποιῇτε ἐν λόγῳ ἢ ἐν ἔργῳ. Language and conduct when taken together form a complete revelation of character. With ἐν ἀγνείᾳ, cf. v. 22, σεαυτὸν ἀγνὸν τήρει.]

Rule III. Give earnest attention (until the Apostle's arrival)

to	1. the public reading of Holy Scripture,	τῇ ἀναγνώσει.
	2. public	to the will, as <i>exhortation</i> , τῇ παρακλήσει.
	preaching	to the understanding, as <i>instruction</i> , addressed τῇ διδασκαλίᾳ (ver. 13).

[Obs. 1. This rule defines the duties which, at any rate during the Apostle's absence, were to command Timothy's earnest attention. For πρόσεχε, cf. i. 4; iii. 8. Not that ἕως implies that Timothy might neglect these duties after St. Paul's arrival at Ephesus. So vivid is the Apostle's expectation of returning to Ephesus, that he writes ἕως ἔρχομαι instead of ἕως ἂν ἔλθω, 1 Cor. iv. 5. Cf. Winer, *Gr. N. T.* p. 370.]

[Obs. 2. The reading of Scripture here referred to was not private, but public. The Church found it in the Synagogue, Acts xv. 21; 2 Cor. iii. 15; and our Lord (St. Luke iv. 16) and His Apostles (Acts xiii. 15, 27) availed themselves of it in the work of propagating Christianity.

When describing the Sunday Service, St. Justin Martyr, writing A. D. 139, says, that τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται, *Apol.* i. c. 67. And Tertullian, *Apol.* c. 39: 'Coimus ad literarum divinarum commemorationem, si quid praesentium temporum qualitas, aut praemonere cogit, aut recognoscere. Certe fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus.' On the post-apostolic ἀναγνώστης or Lector, see Bingham, *Antiquities*, book iii. 5, 1 sqq.]

[Obs. 3. The two elements of Christian preaching, παράκλησις and διδασκαλία, are combined in Rom. xii. 7, 8, and also in the injunctions to Timothy in vi. 2. Cp. iv. 11. But in this connexion παράγγελλε is sometimes alone; since good resolutions were more wanting in the Church of Ephesus than adequate knowledge. Cf. 1 Tim. v. 7. παράκλησις corresponds to a modern sermon, διδασκαλία to an instruction or lecture.]

Rule IV. Do not neglect 'the grace' received at 'consecration.'

Considering its	{	<i>nature.</i> As an inward gift (τοῦ ἐν σοὶ χαρίσματος).
		<i>origin</i> (ἐδόθη). It was given by means of an Apostolic utterance or prayer (διὰ προφητείας).
		<i>attestation.</i> Its bestowal was accompanied by the imposition of hands of the presbyters (μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτέρου), signifying their assent to the act (ver. 14).

[Obs. 1. *Nature of the Grace.* The χάρισμα here referred to is not the office held by Timothy, but the inward grace which enables him to discharge it. This is clear from ἐν σοί, words which are carefully repeated in 2 Tim. i. 6, where St. Paul bids Timothy ἀναξωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. Here then χάρισμα means not *gratia gratis data*, as at 1 Cor. xii. 4, nor yet *gratia gratum faciens*; but

a divinely imparted capacity to do a certain spiritual work. This gift may be unrecognized, inert, unfruitful; hence, *μὴ ἀμέλει* and *ἀναζωπυρεῖν*.]

[Obs. 2. *Origin of the Grace.* St. Paul says here, *διὰ προφητείας*: in 2 Tim. i. 6, *διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου*. The inspired utterance of the Apostle, together with imposition of his hands, were the two *media* through which the grace was conveyed to Timothy. Mack (*Commentar über die Pastoralbriefe*, p. 331) considers *προφητείας* an acc. plural, and refers to *προαγούσας ἐπὶ σὲ προφητείας* in i. 18, making *διὰ*=*propter*. Some earlier prophetic utterances of Christians at Derbe are here, he thinks, alluded to as the ground of Timothy's ordination. Cf. Acts xvi. 2. But the phrase *διὰ προφητείας* is best explained by the corresponding *διὰ τῆς ἐπιθέσεως χειρῶν*, Acts viii. 18; 2 Tim. i. 6. The *προφητεία*, or inspired utterance, would in this case have been not improbably a prayer, although it might have been some sentence like that of the later Western and our own Ordinal, 'Accipe Spiritum Sanctum.']

[Obs. 3. *Attestation of the reality of this Grace.* Its bestowal was accompanied by the *ἐπίθεσις τῶν χειρῶν τοῦ πρεσβυτερίου*. *μετὰ ἐπιθέσεως* is not to be confounded with *διὰ ἐπιθέσεως*: see Winer, *Gr. N. T.* p. 471. The Apostle's *ἐπίθεσις χειρῶν* conveyed the *χάρισμα* to Timothy. The *ἐπίθεσις τῶν χειρῶν τοῦ πρεσβυτερίου* signified the consent of the presbyters to the act of the Apostle. The symbolical action of laying on of hands had already this double sense in the O. T. When Moses laid his hands on Joshua, Joshua was thereby 'filled with the spirit of wisdom;' Deut. xxxiv. 9. When the children of Israel laid their hands upon the Levites, it was to recognize the fact of their being set apart for the service of the Lord; Numb. viii. 10. No presbyter could convey the necessary *χάρισμα* to Timothy; but the entire College of presbyters in Ephesus signified its concurrence in the action of the Apostle. The ancient custom, preserved in our Ordinal, by which 'the bishop with the priests present shall lay their hands severally upon the head of every one that receiveth the order of priesthood,' is grounded on this passage, which, however, describes Timothy's consecration as 'bishop.' The *τὸ πρεσβυτέριον* (used of the Sanhedrin in St. Luke xxii. 66; Acts xxii. 5; only here of a body of Christian

presbyters) could not have existed at Lystra, Acts xvi. 1-3; and leads us to connect the event referred to with Ephesus, and Timothy's consecration to be 'bishop' of that Church.]

[Obs. 4. The references to Timothy's 'consecration' to be 'Bishop' of Ephesus may be stated as follows:—

1. He was designated for the position by inspired utterances of Christian prophets (*κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας*, 1 Tim. i. 18).
2. He was 'consecrated' to it by St. Paul, (1) *διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου*, 2 Tim. i. 6: (2) *διὰ προφητείας*, 1 Tim. iv. 14: i. e. by imposition of hands, and an inspired utterance accompanying it.
3. His consecration was assented to by the body of presbyters in Ephesus, who signified this assent by laying their hands on him (*μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου*), 1 Tim. iv. 14.]

§ *Suggestions* of a general kind appended to the foregoing (*ταῦτα*, vv. 12-14) Rules (vv. 15, 16).

Suggestion 1, respecting *intensity of purpose* (ver. 15).

Let thy devotion to the matter of these rules be that of a man	{	1. who is continuously thinking <i>on</i> them (<i>ταῦτα μελέτα</i>). 2. who lives <i>in</i> them, as the world which he inhabits (<i>ἐν τούτοις</i> <i>ἵσθι</i>) (ver. 15).
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Reason. That thy progress (*προκοπή*), in all the particulars named, may be manifest (ver. 15).

[Obs. *μελετᾶν* only here and in Acts iv. 25 (quoting Ps. ii. 1). The original sense is *exercere*, the later *meditari*. *ἐν τούτοις ἵσθι*: cf. Hor. *Ep.* i. 1. 11, 'omnis in hoc sum.' The reason given (*ἵνα σοῦ ἡ προκοπή φανερά ᾖ*) proceeds on the ground that, as a bishop, Timothy owed an example of progress to his flock. Cf. St. Mat. v. 16.]

Suggestion 2, respecting two matters which demand anxious attention (ver. 16).

$\left\{ \begin{array}{l} \text{1. Fix attention} \\ \text{on, ἔπεχε,} \\ \text{2. Continue to} \\ \text{be engaged} \\ \text{in, ἐπίμενε,} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{a. thyself, σεαυτῷ (as one who should} \\ \text{be a τύπος τῶν πιστῶν).} \\ \text{b. the doctrine, τῇ διδασκαλίᾳ (of the} \\ \text{Apostles, entrusted to thee)} \\ \text{(ver. 16).} \end{array} \right\}$

Reason. In doing this thou wilt save both thyself and thy hearers (ver. 16).

[Obs. αὐτοῖς is better referred to σεαυτῷ and τῇ διδασκαλίᾳ, than to the preceding Rules (vv. 12-14). To neglect a. would be to be lost himself; to neglect b. would risk the salvation of his hearers. But Timothy must save himself in saving his hearers.]

(2)

Directions for Timothy's guidance, when dealing with different classes of persons under his care (v. 1-vi. 10).

1. Persons deserving ecclesiastical censure (v. 1, 2).

In censuring any	$\left\{ \begin{array}{l} \text{1. (general rule) use exhortation rather than} \\ \text{reprimand (μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει)} \\ \text{(ver. 1).} \\ \text{2. (particular rule) treat each person deserving} \\ \text{censure as if he or she were a relative of the} \\ \text{corresponding age. And so} \end{array} \right\}$
exhort	$\left\{ \begin{array}{l} \text{a. an old man,} \\ \text{b. younger men,} \\ \text{c. old women,} \\ \text{d. younger women,} \end{array} \right\}$
	$\left\{ \begin{array}{l} \text{as if} \\ \text{exhorting} \end{array} \right\}$
	$\left\{ \begin{array}{l} \text{a. a father,} \\ \text{b. brothers (ver. 1),} \\ \text{c. mothers,} \\ \text{d. sisters (ver. 2).} \end{array} \right\}$

§ When exhorting the νεωτέρας, let it be ἐν πάσῃ ἀγνεΐᾳ (ver. 2).

[Obs. 1. St. Chrys. says that the words *πρεσβύτερος*, *νεώτερος*, *πρεσβυτέρα*, and *νεωτέρα* denote here simply persons of different ages, and not ecclesiastical persons. In ver. 17 the ecclesiastical sense of 'presbyter' is rendered necessary by the context. *ἐπιπλήττειν*, ἄπ. λεγ. in N.T., implies more severity than the more usual *ἐπιτιμᾶν* (2 Tim. iv. 2) or *ἐλέγχειν*. Timothy's age made this caution necessary.]

[Obs. 2. On τὰς νεωτέρας, St. Chrys. paraphrases *μηδὲ ὑποψίαν*, *φησί*, δῶς.]

2. Widows (vv. 3-16).

[Obs. Two classes of widows are discussed in this paragraph. (1) Widows supported out of the public funds of the Church (vv. 3-8), and (2) Widows enrolled in an Ecclesiastical Order (vv. 9-16).]

I. Of Widows supported out of the public Church funds (vv. 3-8).

- I. *General Rule.* Widows are to be honoured, by being supported at the cost of the public Church funds, provided that they are *real* widows (ver. 3).

[Obs. 1. *τιμᾶν* here means 'give material proofs of honour,' as at St. Mat. xv. 4, 6; cf. *διπλῆς τιμῆς* (ver. 17); possibly also Acts xxviii. 10, and contrast *παρεθεωροῦντο*, Acts vi. 1. That *τιμᾶν* here means 'to support,' is implied in *ἀμοιβὰς ἀποδιδόναι* (ver. 4), *προνοεῖ* (ver. 8), *ἐπαρκείτω* (ver. 16). The Latin *honorare* is used in a similar sense.]

[Obs. 2. The word *χήρα* (for root, see Liddell and Scott's Lexicon, 7th ed.) means, like *viduus*, one who is in want, deserted. Hence *ἡ ὄντως χήρα* is a widow who may really be called one, as being in fact what the word suggests (compare ver. 4, *καὶ μεμονωμένη*, ver. 5, and ver. 16), and not a 'literal widow' in contrast to an ecclesiastical *χήρα*. (Baur, *Pastoralbriefe*, p. 47.) The *bona fide* widow must be alone in life, and of a certain moral character. The earliest Christian Church felt a filial duty towards lonely widows; see Acts vi. 1. St. Ignat. *ad Polycarp.* 4, *χήραι μὴ ἀμελείσθωσαν*. St. Justin Martyr,

Apolog. i. 67, τὸ συλλεγόμενον παρὰ τῷ προεστῶτι ἀποτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς τε καὶ χήραις. From the letter of Cornelius of Rome to Fabius of Antioch (A. D. 251), which is given by Eusebius, *H. E.* vi. 43, it appears that in the third century there were more than 1500 widows and paupers supported by the Church in Rome.]

2. *Cautions* to be observed in the application of the preceding *General Rule* (vv. 4-8).

First Caution. It does not apply to a widow who has surviving children or grandchildren. Before the relatives of such a widow apply to the Church for public aid, let them learn

- a. the duties of natural piety (εὐσεβεῖν) towards [members of] their own household (ver. 4);
- b. to repay the debt which they owe (ἀμοιβὰς ἀποδιδόναι) to parents or grandparents (τοῖς προγόνοις) (ver. 4).

Reason (γάρ). Pious care for aged relatives (τοῦτο) is acceptable before GOD (ver. 4).

[Obs. 1. St. Chrys. makes χῆραι (implied in χήρα, understood collectively) the subject of *μανθανέτωσαν*, instead of τέκνα ἢ ἔκγονα. But this construction diminishes the force of εὐσεβεῖν, which is more naturally used of filial than of parental 'piety'; while it destroys that of ἀμοιβὰς ἀποδιδόναι. St. Chrys. suggests that a parent repays the debt he owes to his ancestors in the persons of his children; but this is scarcely to be inferred from the text. πρόγονοι, generally 'dead' ancestors, is used of *living* parents in Plat. *Legg.* xi. 931 E, and is perhaps introduced here by way of antithesis to ἔκγονα. Observe τὸν ἴδιον οἶκον, with reference to members of the same family.]

[Obs. 2. καλὸν καί, text. rec., before ἀπόδεκτον is probably introduced from 1 Tim. ii. 3.]

Second Caution. It does not apply to any but a genuine widow (ἡ ὄντως χήρα). The genuine widow is accordingly described (vv. 5, 6)

- a. by her *family circumstances*. She is left alone in the world, *μεμονωμένη* (ver. 5).
- b. by her *religious character*. For
- she {
- a. has once for all hoped and still hopes (*ἤλπικεν*), *looking towards* (*ἐπὶ* with *acc.*) GOD (ver. 5).
- b. prays both for the satisfaction of her wants (*ταῖς δεήσεσιν*), and as an expression of her devotion (*ταῖς προσευχαῖς*) (ver. 5).
- c. *perseveres* (*προσμένει*) in these prayers by night and by day (ver. 5).
- c. by *contrast with the riotous widow* (*ἡ σπαταλῶσα*), who though physically alive is spiritually dead (*ζῶσα τέθνηκε*) (ver. 6).

§ *Practical Direction*. Timothy is to issue a command (*παράγγελλε*) in accordance with the preceding instructions (*ταῦτα*, vv. 5, 6), to the end that the widows (who live on public Church funds) may be irreproachable (*ἀνεπίληπτοι*) (ver. 7).

[Obs. 1. The description of the *ἡ ὄντως χήρα* on its positive side recalls St. Luke's account of the prophetess Anna, *χήρα ἕως ἐτῶν ὀγδοηκονταεσσάρων, ἥ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείας καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν*, ii. 37. Widows who were supported out of the Church alms must be women of devout Christian lives, as well as without any near relations. Observe *ἤλπικεν ἐπὶ Θεόν*, not as in iv. 10, *ἐπὶ Θεῷ*. *ἤλπικέναι ἐπὶ* with *acc.* = hope directed towards God; with *dat.* = hope resting upon God. For *ταῖς δεήσεσι καὶ ταῖς προσευχαῖς*, see ii. 1. St. Jer. *Ep. ad Ageruch.* cxiii. 6, 'Quibus Deus spes est, et omne opus oratio.']

[Obs. 2. The *σπαταλῶσα*, or dissipated widow, forms a vivid contrast to *ἡ ὄντως χήρα*, whose life is devoted to piety. *σπαταλᾶν*, to be luxurious, wanton, is used as synonymous with *τροφᾶν* in St. James v. 5. Cf. Ezek. xvi. 49; Ecclus. xxi. 15. The contrast between physical existence and moral and spiritual death in *ζῶσα τέθνηκε* occurs also at Eph. iv. 18; Rev. iii. 1. Theophyl. *καὶν δοκῇ ζῆν*

ταύτην τὴν αἰσθητὴν, τέθνηκε κατὰ πνεῦμα. It is more serious than 'death to the community' in the Pythagorean sense, by banishment or expulsion. Iamblich. *de vita Pythag.* c. 17.]

§ *Consideration of a tacit Objection to Caution 1.* What is to be said of the case of those widows whose near relatives refuse them any support? (ver. 8).

Answer. Such refusal places these relatives outside the Christian pale. Any man (τις) who takes no forethought for his relations (τῶν ἰδίων), and especially for those who belong to his household (οἰκείων),

- { a. denies the [moral value of a Christian's] faith (ver. 8);
- { b. falls below the conventional standard of heathen views of duty (ἔστιν ἀπίστου χείρων) (ver. 8).

[Obs. 1. The Apostle has in his immediate view the obligations of a Christian householder to support a widowed mother, or grandmother (ver. 4). But he states this duty in its broadest and most inclusive form, as embracing all relations, and particularly members of the family circle (τῶν ἰδίων καὶ μάλιστα οἰκείων). Compare τὸν ἴδιον οἶκον (ver. 4), where also a widowed parent or grand-parent is what is exactly meant. The real extent of the natural obligation covers so much more ground than the particular duty which is neglected, as to have the force of an *a fortiori* argument.]

[Obs. 2. By ἀπίστου is meant a non-believer, without implying hostility to Christianity, as 2 Cor. iv. 4; Tit. i. 15, or apostasy from it. Non-Christians have a conventional standard of natural morality, and the Christian who neglects near relations falls below that standard. Cf. St. Mat. v. 46, 47; Anaxim., ap. Stob. 79. 37, τί γάρ ἐστι δικαιότερον ἢ τοὺς γενέσεως καὶ παιδείας αἰτίους ὄντας ἀντενεργετέιν; and Eur. *Fragm.* 848:

ὅστις δὲ τῷ φύσαντε μὴ τιμᾶν θέλῃ,
μὴ μοι γένοιτο μῆτε συνθύτης θεοῖς,
μῆτ' ἐν θαλάσῃ κοινόπλουν στέλλοι σκάφος.

For the general natural duty of children to parents, see Eph. vi. 1; Col. iii. 20; St. Mat. xv. 4; xix. 19; St. Mark vii. 10; x. 19; St. Luke xviii. 20.]

II. *Of the Ecclesiastical Institute or Order of Widows (χήρα καταλεγέσθω) (vv. 9-16).*

[Obs. 1. In the sub-apostolic age *χήρα* had an *ecclesiastical* as well as a *natural* meaning: it was even used of women who had never been married, but who had consecrated themselves to God in a single life. Cf. St. Ign. *ad Smyrn.* c. 13, αἱ παρθένοι, αἱ λεγόμεναι χῆραι; Clem. Rec. vi. 15, ordo viduarum, cf. Clem. Hom. xi. 36. It is at least possible that the word had partly acquired a technical 'religious' meaning in the apostolic age itself, as had, e.g., *πρεσβύτερος*. The word *καταλεγέσθω* marks the act by which the ecclesiastical widow was separated from the great body of *ὄντως χῆραι*. Her name was entered on a list. Perhaps too, as in later times, this was accompanied by *χειροτονία*, or *χειροθεσία*. (Const. Apost. viii. c. 19; Conc. Chalced. c. 15: see Bright on Conc. Nicaen. Can. 19; *Notes on Canons of First Four Councils*, pp. 81 sqq., second edition). In ver. 9, *χήρα* is in fact the predicate. 'As a widow, let no one be entered on the catalogue who is not,' &c. See Winer, *Gr. N.T.* p. 738.]

[Obs. 2. It would appear probable that in the apostolic age all women consecrated to God, in a single life and for doing works of mercy, formed a single *τάγμα*, or order. Such a general association would naturally have been suggested by the precedent of those holy women, Mary Magdalene, Joanna, Susanna, and many others who, during Christ's ministry, *διηκόνουν αὐτοῖς* (i.e. Christ and the Twelve) *ἐκ τῶν ὑπαρχόντων αὐταῖς* (St. Luke viii. 3), and were present at His Crucifixion, after following Him from Galilee, *διακονοῦσαι αὐτῷ*, St. Mat. xxvii. 55. The *χρηρικόν* of the apostolic age may have comprised the *διάκονοι*, Rom. xvi. 1, or *διακονίσσαι*, as well as the *πρεσβύτεραι*, *πρεσβύτιδες*, *προκαθήμεναι*, of a later time. One aspect of such a general Institute was developed in this portion of the Church, and another in that: the Apostolic rule of A.D. 67, that the ecclesiastical *χήρα* at Ephesus must be sixty years old, could not have been required in A.D. 58 of the energetic *διάκονος* Phoebe at Cenchrea. The *χῆραι* at Ephesus were rather *πρεσβύτιδες* than *διακονίσσαι*. In time the different elements of the common Apostolic Institute became distinct bodies.]

1. Qualifications required in a widow who is to be registered as belonging to the Order (vv. 9, 10). These concern her

1. *age*. She must be at least *sixty* years old (ver. 9).

[Obs. 1. This advanced age is insisted on for *widows* in Tertullian (*de Virg. veland.* c. 9) and St. Basil (*Ep.* excix. Can. 24); but the Council of Chalcedon fixes forty as the earliest age for a *deaconess* (Can. 15), and the legislation of Justinian requires sometimes fifty (*Novell.* vi. 6), sometimes forty (*Novell.* cxiii. 13), years of age. The Theodosian code still speaks of sixty for deaconesses (lib. xvi. ; tit. 2. 27). See Bingham, *Ant.* ii. 22. 4.]

[Obs. 2. This advanced age seems to imply that the order of widows at Ephesus, although its members were to be chosen on the ground of active services in the past (ver. 10), would be 'contemplative' and devotional, rather than practical and philanthropic.]

2. *wedded life*. She must have been married to one husband only (ἐνὸς ἀνδρὸς γυνή) (ver. 9).

[Obs. Like *μᾶς γυναικὸς ἀνὴρ* (1 Tim. iii. 2; Tit. i. 6), the phrase ἐνὸς ἀνδρὸς γυνή refers to *successive*, not to *simultaneous* polygamy. The Apostle cannot have meant that Timothy was not to choose a widow who had had more 'husbands' than one at the same time; since such polyandry was condemned throughout the Greek and Roman as well as the Jewish world, and would have been regarded as intolerable by any Christian woman. To have married only once was a symptom of ἐγκράτεια, and on this account is required of the ecclesiastical widows as well as of the clergy. Hence Tertullian, *ad Uxor.* i. 7, 'Disciplina ecclesiae et praescriptio apostoli . . . viduam adlegi in ordinationem nisi univiram non concedit.' These 'univirae' are called by St. Epiphanius *μονόγαμοι ἐγκρατευσάμεναι ἢ χηρεύσασαι ἀπὸ μονογαμίας. Exposit. Fid.* c. 21. Cf. Const. Ap. vi. 17, &c. Theodoret (in loc.) understands ἐνὸς ἀνδρὸς γυνή to exclude only such as had married again after being divorced from a former husband; οὐ τὴν διγαμίαν ἐκβάλλει, ἀλλὰ τὸ σωφρόνως ἐν γάμῳ βιοῦν νομοθετεῖ. But this explanation reflects the reaction of Theodoret's age against the

exaggerated condemnation of all second marriages which characterized the later sub-apostolic period. It is not the natural meaning of St. Paul's language.]

3. *active goodness*. She must bear a high character in the matter of *eminently good works* (ἐν ἔργοις καλοῖς μαρτυρουμένη) (ver. 10); for example (εἰ),

- as {
- a. having brought up orphan children (ἐτεκνοτρόφησεν).
 - b. having given bed and board to strangers (ἐξενοδόχησεν).
 - c. having 'washed the feet' of Christians (ἀγίων πόδας ἔνιψεν).
 - d. having relieved the afflicted (θλιβομένοις ἐπήρκεσεν).
 - e. having endeavoured to further every good undertaking (set on foot by others) (παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε) (ver. 10).

[Obs. 1. The candidate for admission to the Order must be *μαρτυρουμένη*, a person of *well-attested* (see Acts vi. 3; x. 22; xvi. 2) character in the department of (ἐν) *eminently good* (καλοῖς) works (ver. 25; vi. 18). The hypothetical clauses, εἰ ἐτεκνοτρόφησεν, κ.τ.λ. are explanatory of ἔργοις καλοῖς, although dependent upon καταλεγέσθω.]

[Obs. 2. a. *Education of orphans*. That ἐτεκνοτρόφησεν would refer to the bringing up orphans is probable; since this ἔργον would be καλόν, while a widow who brought up her own children would only discharge a natural obligation. Doubtless, in either case, οὐ θρέψαι μόνον ἀπαιτεῖ, ἀλλὰ καὶ τὸ εὐσεβῶς θρέψαι. Theodoret.

b. *Entertainment of strangers*. ἐξενοδόχησεν like the ἐπίσκοπος, who must be φιλόξενος, iii. 2. Cf. St. Mat. xxv. 35, ξένος ἦμην καὶ συνηγάγετέ με.

c. *Washing the feet of Christians*. This was not merely an Oriental way of showing hospitality: it was a proof of humility (1 Sam. xxv. 41) and love (St. Luke vii. 38, 44), and a special imitation of our Lord Himself (St. John xiii. 4 sqq.). The spirit of the action was to show that not merely the substance, but the most refined and humiliating courtesies of hospitality, were due to brethren in Christ (ἀγίων πόδας). So Œcumenius, εἰ τὰς ἐσχάτας ὑπηρεσίας τοῖς ἀγίοις ἀνεπαισχύντως ἐξετέλεσε.

d. *Relief of the afflicted.* This is to be explained primarily of almsgiving to those who are hard pressed by want; but both ἐπαρκεῖν and θλίβεσθαι have a wider sense, and thus the alleviation of any kind of suffering is included in the expression.

e. *Furtherance of all good undertakings.* In ἐπηκολούθησε, the effect of ἐπί is not to intensify the act, but to mark its direction, 1 St. Pet. ii. 21. The word must not be confused with διώκειν in 1 Thess. v. 15; Heb. xii. 14; 1 Tim. vi. 11, as meaning merely the pursuit of goodness; it implies the following *after* every good work which others may have set on foot. A readiness to do this implies humility and unselfishness, in which the originators of great schemes for good are sometimes deficient.]

2. Disqualification for admittance to the Ecclesiastical Order of widows (vv. 11-15).

§ *Rule.* Timothy must decline (παραιτοῦ) the applications of *younger widows*: they are, as such, inadmissible (ver. 11).

[Obs. νεωτέρας does not mean rigidly widows who are under sixty; but generally 'younger widows'; so νεωτέρας in ver. 2. παραιτοῦ is antithetical to καταλεγέσθω (ver. 9). Baur's rendering, which separates νεωτέρας and χήρας, 'jüngere Personen des weiblichen Geschlechts nimm nicht in den Katalog der χήραι auf' (Paulus, vol. ii. p. 114 n.), is due to his theory of the date of the Epistle.]

§ *Reasons* for the exclusion of νεώτεραι χήραι from the Ecclesiastical Order of widows (vv. 11-15).

Reason I. *From the risk to which they are exposed of unfaithfulness to religious engagements.* When these younger widows have come to feel restive against [the rule of] Christ (καταστρηνιάσωσι τοῦ Χριστοῦ), they want to marry (γαμεῖν θέλουσιν). No sooner have such desires arisen, than the younger widows carry within them a sentence of condemnation (ἔχουσιν κρῖμα), to the effect that they have broken their first compact with Christ (vv. 11-12).

Reason 2. From the risk they incur of mischievous idleness. The younger widows learn to be (a) idle, by going about from house to house. And withal, to be (b) gossips (φλύαροι), and (c) busy-bodies (περίεργοι), who talk about subjects which cannot be thought right for them (τὰ μὴ δέοντα) (ver. 13).

Reason 3. From the (οὖν bases this on ver. 13) advisability of their marrying again (ver. 14).

[Obs. The Apostle is answering a *tacit objection*, 'What then are the younger widows to do?' He would have them marry again.]

§ *Reasons* why the younger widows should marry again (ver. 14).

- | | |
|---|--|
| { | a. (<i>positive</i>) because <i>thus</i> they will be healthfully occupied, in having families (τεκνογονεῖν) and managing their households (οἰκοδεσποτεῖν) (ver. 14). |
| | b. (<i>negative</i>) because <i>thus</i> they will afford the opponent of Christianity (τῷ ἀντικειμένῳ) no ground for injurious reproach (μηδεμίαν ἀφορμὴν . . . λοιδορίας χάριν) (ver. 14). |

Reason 4 (Arg. (γάρ) for Reason 3). *From the teaching of experience.* Already some younger widows who have entered the Order, or at any rate have not married again, have turned aside from the path of virtue (ἐξετράπησαν) to follow Satan in that of sensuality (ver. 15).

[Obs. 1. The *risk of unfaithfulness* (vv. 11, 12) to their plighted word on the part of the younger widows arises when natural restiveness against religious obligations makes itself felt. The phrase καταστρηγιᾶν τοῦ Χριστοῦ is equivalent to στρηγιᾶν κατὰ τοῦ Χριστοῦ: just as in St. James ii. 13, κατακαυχᾶται ἔλεος κρίσεως stands for καυχᾶται ἔλεος κατὰ κρίσεως. The verb στρηγιᾶν is joined with πορνεύειν in Rev. xviii. 9; and the noun

στρῆνος with πορνεία in Rev. xviii. 3. The phrase implies that Christ is a Bridegroom, to Whom the χήρα καταλεγόμενη plights her troth, and to Whom she is unfaithful when she desires to marry again. So St. Jerome (*Ep.* cxxiii. 3), 'fornicatae sunt in injuriam Christi.' Observe, γαμεῖν θέλουσιν, not γαμοῦσιν: even the wish to marry another is to be false to the συνθήκη (St. Chrys.) with Christ. This unfaithfulness is expressed by ἀθετεῖν πίστιν, 'fidem irritam facere,' the condemning consciousness (κρίμα) of which the younger widows who wish to marry again bear about with them. (ἔχουσαι = ἑαυταῖς παρέχουσai.) The πίστις with Christ is here called πρώτη,—not in depreciation of that entered into with the first husband, but *relatively* to the new desire to marry again. For the moment, the claim of Christ, the true Bridegroom, and the attraction of a second earthly marriage are alone in question.]

[Obs. 2. The risk of a *life of idleness* in the younger widows, if admitted to the Order, arises from their duties. In discharging these they have to go about (περιερχόμεναι τὰς οἰκίας) from one house to another; and thus (1) 'they learn to be idle' (ἀργαὶ μανθάνουσι). (For this construction of μανθάνειν, see Plat. *Euthydem.* p. 276 B; Winer, *Gr. N. T.* p. 436.) Nor is this all; (observe the rhetorical ἐπανόρθωσις): they at the same time become (2) garrulous (φλύαροι, ἅπ. λεγ. in N. T.), and (3) busybodies, περιέργοι (compare 2 Thess. iii. 11, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους), talking of many matters which cannot be thought befitting (τὰ μὴ δέοντα. Cf. Tit. i. 11; Winer, *Gr. N. T.* p. 603).]

[Obs. 3. The Apostolical desire that the younger widows should marry again is grounded (οὖν) on the alternative risk of idleness and garrulity. A second marriage will afford them occupation, and will thus silence the unfriendly criticisms of an opponent of Christianity. γαμεῖν is here used of a *second* marriage, as at 1 Cor. vii. 39. οἰκοδεσποτεῖν (ἅπ. λεγ.) describes the relation of a husband to his household: he is said τοῦ οἴκου προϊστάσθαι, 1 Tim. iii. 4, 12. The application of such a word to a Christian wife implies the new and improved position which was secured to women by the Gospel. That the ἀντικείμενος is not the evil one (St. Chrys.), but a human opponent (Phil. i. 28; Tit. ii. 8), is suggested by λοιδορίας χάριν,—an epexegetic addition to ἀφορμήν—

showing the manner in which the occasion would be employed, 'to promote reproach.' The importance of this text as against early rigorist denunciations of *all* second marriages has been often recognised. Const. Apost. iii. 2.]

[Obs. 4. The test of experience (ἡδὴ) warranted (γάρ) what had just been said about μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ. Some young widows had turned away from Christ, and had followed (ὁπίσω, Acts v. 37; xx. 30) Satan into unchastity. Here the language suggests that if Christ is the Bridegroom, Satan is the seducer.]

§ Supplementary instruction respecting the case of younger widows who do not marry (ver. 16).

Consideration of a tacit Objection to vv. 11-15. What is to become of younger widows who do not marry, and who yet cannot be admitted to the Order? (ver. 16).

Answer. A Christian man or woman who has such widows among his or her relatives must supply them with the necessities of life (ἐπαρκέτω αὐταῖς). The Church should not be burdened with the care of them; she should be left free to provide for those true widows who have no near relations (οὕτως χήραις, cf. ver. 3) (ver. 16).

[Obs. This verse is partly parallel to vv. 4, 8. *There*, however, it is a question of the support of elderly widows by their younger relatives; *here*, of younger widows (who do not marry, and cannot be admitted to the Order) by their older relatives. Griesbach and Lachmann omit πιστὸς ἢ with N. A. C. F. G. 17. 47. βαρεῖσθω: the verb βαρεῖν belongs to late Greek: the classical form is βαρύνειν. St. Luke xxi. 34; 2 Cor. i. 8; v. 4.]

3. *Presbyters* (vv. 17-25).

[Obs. That πρεσβύτερος must here be taken in its *ecclesiastical*, not its *natural* sense, is plain from the context, καλῶς προεστῶτες, and λόγῳ καὶ διδασκαλίᾳ. The qualifications to be insisted on in the πρεσβύτερος or ἐπίσκοπος have been already stated in ch. iii. 2-7. In that passage

St. Paul calls him ἐπίσκοπος, because the nature of his work would suggest the necessary character of the worker; here πρεσβύτερος, because Timothy must be reminded of the *dignity* of the Church officers whom he rules. It is remarkable that St. Peter and St. James, as writing to Jewish Churches, always use πρεσβύτερος. The word (זְקֵנִי) was familiar to the Jews; as it was derived from them. There were elders in the Sanhedrim, as assessors to the chief priests and scribes; and the local congregations or synagogues had their presiding elders. St. Luke vii. 3; Acts v. 21, γερονσία: Acts xiii. 15. But the name was new to the Gentile converts, who would have thought it strange that young men, as often happened, should be ordained πρεσβύτεροι: and it was used, as on this occasion, to bring the claims and dignity of the office into view. Döllinger, *Grundlegung*, iii. 1.]

I. Honourable recognition of the work of Presbyters (vv. 17, 18).

Rule 1. Presbyters who preside well over their Churches (οἱ καλῶς προεστῶτες) are to be deemed worthy of a double (i.e. ample) acknowledgment in the way of stipend (ver. 17 a).

Rule 2 (διπλῆς τιμῆς). This provision *especially* applies to those presbyters who work hard (κοπιῶντες) at preaching (ἐν λόγῳ) and giving instruction in Christian Doctrine (διδασκαλία) (ver. 17 b).

Reasons (γάρ) for the foregoing Rules (ver. 18).

Reason 1, from the *mystical sense* of Deut. xxv. 4:

‘Thou shalt not muzzle the ox that treadeth out the corn.’ The broad moral principle of this precept warrants its application to the ministers of the Church (ver. 18).

Reason 2, from the *popular proverb*, also cited by our Lord (St. Luke x. 7), that ‘the labourer is worthy of his hire’ (ver. 18).

[Obs. 1. The word *προεστῶτες* points to the *original function* of *presbyters* as pastors of single congregations, over which as *ἐπίσκοποι* they watched, which they guarded from error, and fed with the word and the sacraments, Acts xx. 28 sqq. ; 1 St. Peter v. 2 ; St. James v. 14 sqq. When such congregations were formed by the missionary action of the Apostles, so much of ministerial power was delegated to the presiding member as would enable him to teach and feed the souls of which he had charge, without however transmitting this power to others. The presbyters seem to have been instituted after the *διάκονοι*, although nothing is said about the first institution of the Order, which soon became important in Jerusalem ; Acts xiv. 23 ; xv. 2, 6, 23. Döllinger suggests that the seven Deacons may themselves have been presbyters ; and that the complete separation of the two Orders belongs to a later date : at any rate, Phil. i. 1 shows that it had taken place before A. D. 62 ; *Grundlegung*, iii. 1.]

[Obs. 2. The context shows that *τιμή* here means ‘honourable support,’ or perhaps an ‘honorarium,’ paid by each congregation to the presiding presbyter. St. Chrys. paraphrases, *θεραπεία καὶ τῶν ἀναγκαίων χορηγία*. Such a stipend is to be *διπλῇ*, that is, not strictly ‘double of the sum paid to deacons or to widows,’ but *ample*. Cf. Is. xl. 2 ; Jer. xvi. 18 ; xvii. 18. The clause *μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ* would seem to imply that at Ephesus there were some presbyters who were devoted to other works, such as study, or pastoral visitation : the *χάρισμα* of teaching persuasively not being given equally to all. *λόγος* is more inclusive than *διδασκαλία* : *λόγος* would mean exhortation as well as instruction ; *διδασκαλία* only the latter. On the pay of the Clergy out of the alms offered by the faithful, see Const. Apost. ii. 28.]

[Obs. 3. The text, Deut. xxv. 4, *לֹא-תַחֲסֶם שׁוֹר בְּדִישׁוֹ*, is explained by the custom of driving the oxen over heaps arranged in circles, which they thus trod out with their hoofs (Hos. x. 11), or harnessing them to heavy threshing waggons which they drew over the corn. See Judges viii. 7 ; Is. xxviii. 27 ; Winer, *Realwörterbuch*, s. v. ‘dreschen’ ; Joseph. *Ant.* iv. 8. 21. It was characteristic of the mercifulness of the Jewish law that beasts of labour should not be prevented from refreshing themselves while they worked. But at 1 Cor. ix. 9,

where St. Paul again interprets this passage of the support due to the Christian Clergy, he explains the principle of the interpretation by asking, 'Doth God care for oxen?' That original application of the principle was insufficient to exhaust it, and warranted its later application as an *a fortiori* argument. So Philo, *de Sacrificantibus*, ad init.: οὐ γὰρ ὑπὲρ τῶν ἀλόγων ὁ νόμος, ἀλλ' ὑπὲρ τῶν νοῦν καὶ λόγον ἔχόντων.]

[Obs. 4. The proverb ἄγιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ is not found in Lev. xix. 13; Deut. xxiv. 14. It was in common use among the Jews, and is quoted by our Lord, St. Luke x. 7 (cf. St. Mat. x. 10). Theodoret and Theophylact think that St. Paul is quoting from our Lord's words; Baur from St. Luke's Gospel, which (he urges) is called ἡ γραφή—an 'indication of the post-Apostolic date of the Epistle,' *Pastoralbriefe*, pp. 133, 134. But ἡ γραφή is satisfied by Deut. xxv. 4, which is quoted first; and it is easy to suppose that our Lord and His Apostle should have appealed independently to a well-known proverb, embodying a principle of natural justice.]

II. Disciplinary proceedings against Presbyters (vv. 19-21).

[Obs. Timothy, as a bishop, exercises discipline over his presbyters and the faithful generally: cf. Heb. xiii. 17; 1 Cor. iv. 21; 2 Cor. x. 6; 2 Thess. iii. 14. He is therefore also a Judge,—not merely *in foro conscientiae*, but *in foro externo, seu contentioso*. The advice κατηγορίαν μὴ παραδέχου is only intelligible as addressed to a Judge; and thus the text supposes an accuser and an accused person, while it mentions witnesses (μάρτυρες). The accuser would not go before the Bishop as Judge, unless the Bishop had some power of punishing the guilty party or of compelling him to do right,—some kind of (morally) *coercive* power. Here then we have an Apostolic and primitive provision for Church discipline. Tert. *Apolog.* c. 39: 'Ibidem etiam exhortationes, castigationes et censura divina. Nam et judicatur magno cum pondere, ut apud certos de Dei conspectu.']

Rule 1. Respecting the admission of a charge against a presbyter. No charge against a presbyter is to be entertained by Timothy, unless it be made on the authority of (ἐπι) two or three witnesses (ver. 19).

Rule 2. Respecting the publicity of ecclesiastical censures. Convicted sinners, whether presbyters or not, are to be publicly censured (ἐνώπιον πάντων ἑλεγχε), that other persons may be withheld from imitating them by a wholesome fear (ver. 20).

Rule 3. Respecting absolute impartiality in the judge. (Introduced by an appeal to the Presence (διαμαρτύρομαι ἐνώπιον) of God, Jesus Christ, and the unfallen angels.) The foregoing Rules (ταῦτα) must be observed, without prejudice against any man (χωρὶς προκρίματος), as also without partiality in favour of any man (μηδὲν ποιῶν κατὰ πρόσκλισιν) (ver. 21).

[Obs. 1. The rule (ver. 19) that two or three witnesses must be ready to substantiate a charge before it can be investigated is based on Deut. xix. 15: 'One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.' By Deut. xvii. 6 it was provided in particular that no conviction for murder could take place, unless at the mouth of two or three witnesses. Our Lord applies this principle to the private settlement of quarrels (St. Mat. xviii. 16); and St. Paul to the conduct of criminal accusations, whether before himself (2 Cor. xiii. 1) or, as here, before his delegates. Cf. St. John viii. 17. ἐπὶ μαρτύρων, resting on witnesses; in quotations, 2 Cor. xiii. 1, ἐπὶ στόματος μαρτύρων; Heb. x. 28, ἐπὶ μάρτυσι. For the pleonastic negation ἐκτὸς εἰ μή, see Lobeck, Phryn. p. 459; Winer, Gr. N. T. p. 757.]

[Obs. 2. Although the rule (ver. 20) that convicted sinners are to be censured publicly is of general application, the context leads us to supply πρεσβυτέρους after τοὺς ἁμαρτάνοντας. They are thus contrasted with οἱ καλῶς προεστῶτες πρεσβύτεροι (ver. 17). In the same way πάντων and οἱ λοιποὶ mean primarily presbyters, then other Christians. The words ἐνώπιον πάντων do not

traverse our Lord's precept in St. Mat. xviii. 15, ἐλεῖν αὐτὸν μετὰ σοῦ καὶ αὐτοῦ μόνου. For in the present passage (1) Timothy is regarded not as a private person, but as a public Church officer, invested with judicial authority; and (2) something more than a single offence is implied by τοὺς ἁμαρτάνοντας, while (3) in the absence of εἰς σέ (St. Mat. xviii. 15), or some equivalent expression having limiting force, ἁμαρτάνειν would be sin *against God*. Observe that the *preventive* object of punishment is recognized in ἵνα οἱ λοιποὶ φόβον ἔχωσι.]

[Obs. 3. The rule (ver. 21) enjoining strict impartiality on a bishop as judge is stated, after a solemn reference to unseen but present witnesses: διαμαρτύρομαι is stronger than μαρτύρομαι, and only found in this sense at 2 Tim. ii. 14, iv. 1. St. Paul names (1) God, who is everywhere, and who knows all; (2) Christ Jesus, the future Judge of all earthly judges; and (3) the ἐκλεκτοὶ ἄγγελοι. It seems less probable that ἐκλεκτοί here is used (a) as an ornamental epithet in the sense of ἐντιμοὶ (1 St. Pet. ii. 4), or (b) of the guardian-angels of particular Churches, whose earthly representatives are the bishops (Rev. ii. 1, &c.), than (c) of the unfallen angels who kept their first estate (2 St. Pet. ii. 4; St. Jude 6), who will accompany the future Judge (St. Jude 14). These now behold what passes on earth in the Church of Christ (Eph. iii. 10), while they silently prepare for the judgement. The two words which describe opposite sins against the virtue of Justice, πρόκριμα and πρόσκλησις, prejudice against, or in favour of, an accused person, are ἅπ. λεγ. in the N. T.]

[Obs. 4. For the exercise of the judicial power of the Episcopate in the third century, the Apostolical Constitutions is a work of much interest (see Book II. 11, 12, 37, 38, 42, 43, 46, 47, 48). It seems from c. 47, that causes were to be heard on Monday in each week, that there might be time for effecting reconciliations before the next Lord's Day. See also St. Cyprian's Letter to Cornelius, A.D. 252, on the subject of the trial of Privatus and others, Ep. 59 (Hartel's ed.). On the trial of bishops themselves, see Canon. Apost. 74; and on the non-admittance of heretical evidence against them, Can. 75.]

III. Ordination of Presbyters and other Ministers of the Church (vv. 22-25).

[Obs. χεῖρας ἐπιτίθει is understood by Hammond, De Wette, Ellicott, and others, of the reconciliation of penitents, as being more in keeping with the preceding warnings. But although χειροθεσία was used for this purpose in post-Apostolic times (St. Cyprian, *Ep.* 74; Concil. Nic. Can. 8; Eus. *H. E.* vii. 2; Bingham, *Antiq.* xviii. 2. 1), the Scriptural references to it connect it with Ordination, whether of Deacons or Presbyters (Acts vi. 6, xiii. 3; 2 Tim. i. 6); and it is so taken by St. Chrysostom and the other Greek commentators.]

Rule 1. Against hurried Ordinations. Ordain no man hurriedly (ταχέως); and do not (by ordaining unworthy persons) become thyself responsible for other men's sins (ver. 22 a).

Rule 2. Respecting Timothy's personal purity. (Having thus to inquire into and judge the lives of others,) keep thyself pure (ἀγνόν). (Yet think not that purity will be best secured by the rules of Essenic asceticism.) Be no longer a water-drinker (μηκέτι ὑδροπότει); but make use of a little wine, on account of thy weak digestion (διὰ τὸν στόμαχον) and constant ailments (vv. 22 b, 23).

Rule 3. Concerning a true appreciation of the character of Candidates for Ordination. Remember that *prima facie* appearances, whether of good or of evil in men, are apt to mislead (vv. 24, 25).

Accordingly, in order to avoid	1. a <i>falsely</i> favourable estimate, reflect that	a. while some men's sins (α) are crying and open (πρόδηλοι), and (β) lead the way to	judgement, κρίσιν (ver. 24).
		b. some men's sins are also [(α) hidden, and] (β) follow the perpetrator (ἐπακο- λουθοῦσιν) to	
	2. a <i>falsely</i> unfavour- able estimate, reflect that	a. some good works are such matters of notoriety (πρόδηλα), (as to dispense with the need of any further investigation into the character of the agent).	
		b. other good works are hidden from public observation (τὰ ἄλλως ἔχοντα), and yet, upon in- vestigation, they cannot remain concealed (ver. 25).	

[Obs. 1. The rule against *hasty* Ordinations is expanded in the case of deacons, iii. 10, καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονείτωσαν, ἀνέγκλητοι ὄντες. For this δοκιμή, time was necessary; hence μηδενὶ ταχέως. St. Chrysostom paraphrases: πολλάκις περισκεψάμενος καὶ ἀκριβῶς ἐξετάσας. On the nature of this inquiry, as understood in the ancient Church, see Bingham, *Antiq.* iv. 3. The motive for not hastening Ordinations, without due inquiry into the character of the Ordinands, is μηδὲ κοινῶναι ἁμαρτίας ἀλλοτρίαις. By ordaining sinful persons, Timothy would make himself partly responsible for their sins, so far as these affected the well-being of the Church. Had he not ordained them, the mischief done by their sins would have been much less considerable. St. Chrysostom: οὐ γὰρ ἀκίνδυνον τὸ πρᾶγμα· τῶν γὰρ ἡμαρτημένων ἐκείνων καὶ σὺ δίκην ὑφέξεις, ὁ τὴν ἀρχὴν παρασχών.]

[Obs. 2. The rule *σεαυτὸν ἀγνὸν τήρει* (ver. 22 ὁ) is naturally suggested by the duty of judging the characters of others. Observe the position of *σεαυτὸν*, and its antithetical relation to *ἀλλοτρίαις*. When St. Paul had ordained Timothy, the latter *was* ἀγνός: hence *σεαυτὸν τήρει*. The precept (ver. 23) *μηκέτι ὑδροπότει* is at first sight unconnected with the preceding or following context; and it has been suggested that St. Paul wrote it down when it occurred to him, lest he should forget it. But the train of thought is natural, although the sentences are abrupt. In his efforts after ἀγνεία, Timothy might have adopted the Essenic precept to drink only water, Philo, *De Vit. Cont.* § 4. The general drift of the Apostle's references to wine was to notice the danger of its abuse by the ministers of the Church (1 Tim. iii. 3, *μὴ πάροινον*; ibid. 8, *μὴ οἶνον πολλῷ προσέχοντας*), or by elderly women (Tit. ii. 3, *μὴ οἶνον πολλῷ δεδουλωμένας*), or by the faithful generally (Rom. xiii. 13; Gal. v. 21; and compare 1 St. Pet. iv. 3); and there were distinct precepts in the O. T. (Lev. x. 9; Ezek. xlv. 21), and examples such as that of St. John the Baptist (St. Luke i. 15), which must have had their weight. But the Apostle will have Timothy, (1) *negatively*, be no longer a *water-drinker*—(*ὑδροποτεῖν* must not be confounded with *ὑδωρ πίνειν*, Winer, *Gr. N. T.* p. 624)—and so, (2) *positively*, use a *little* wine on grounds of health. The ancients attributed indigestion to continuous *ὑδροποσία*: on the other hand, Plin. *Hist. Nat.* xxiii. 22, 'Vino modico nervi juvantur, copiosiore laeduntur: sic et oculi: stomachus recreatur, appetentia ciborum invitatur.' Timothy was often an invalid (*πικνὰς ἀσθενείας*), and could not attempt an ascetic rule with impunity.]

[Obs. 3. The double rule (vv. 24, 25) for the diagnosis of character is stated in very general terms. The words *κρίσιν* and *κρυβῆναι οὐ δύναται* may refer to a human inquiry into character, such as might precede Ordination, or to the Last Judgement of all men by God. But the general character of the precept, which gives it such wide applicability, does not forfeit its immediate connexion with ver. 22. It is, in fact, a rule which explains the necessity for the earlier rule against hasty Ordinations. Since there are such difficulties in accurately appreciating character, a bishop must act with deliberation. In ver. 24 the contrast is between (1) *persons*, (a) *τινῶν ἀνθρώπων*, and (b) *τισὶ δέ*: (2) *sins*, (a) *ἀμαρτίαι*

πρόδηλοι . . . προάγουσαι, and (b) ἀμαρτίαι ἐπακολουθοῦσιν. In ver. 25 the contrast is not between persons, but between two kinds of good works (as evidencing character), (a) τὰ ἔργα τὰ καλὰ πρόδηλα, and (b) τὰ ἔργα τὰ ἄλλως ἔχοντα, i.e. not πρόδηλα. In ver. 24, προάγουσαι is used as at i. 18. In ver. 24, τὰ ἄλλως ἔχοντα cannot be referred to καλά, without destroying the parallelism. Observe that the κρίσις takes note not merely of evil, but of good in character. Omission of good is not less serious than commission of evil.]

4. *Slaves* (ὅσοι ὑπὸ ζυγὸν δοῦλοι) (vi. 1, 2).

[Obs. Description. ὅσοι ὑπὸ ζυγὸν δοῦλοι must be rendered, 'So many as are under the yoke, as slaves'; not 'slaves under the yoke.' δοῦλοι is, in fact, an explanatory predicate appended to ὑπὸ ζυγόν. Human slaves are introduced as a species of a larger class of beings who are ὑπὸ ζυγόν.]

Rule 1. (Case of slaves under [any, probably] *heathen masters*.) The slave must deem his master (δεσπότης) worthy of every kind of honour that is due to him (ver. 1).

§ *Reason.* The Name (i.e. the true revelation) of God and the Apostolic Doctrine would be evil spoken of (as encouraging social insubordination), if Christian slaves in pagan families acted otherwise (ver. 1).

Rule 2. (Case of slaves under *Christian masters*).

Slaves	{	a. (<i>negatively</i>) must <i>not</i> so presume upon the fact that the masters are their own brethren in Christ, as to show them any want of respect; but (ver. 2)
		b. (<i>positively</i>) must yield service all the more willingly, precisely because the masters who are partakers in the benefit (εὐεργεσία) of the slaves' labour are also believing Christians and objects of God's especial love (ver. 2).

§ Timothy is to teach Christian slaves the foregoing duties (*ταῦτα*), and to exhort them to corresponding practice (ver. 2*b*).

[Obs. 1. The positions and duties of slaves and masters are treated of by St. Paul in Eph. vi. 5-9; Col. iii. 22—iv. 1; Titus ii. 9, 10; especially 1 Cor. vii. 21: and by St. Peter in 1 Pet. ii. 18, on household slaves, *οἰκέται*. The Apostles endeavour to reconcile slaves to accept their lot, since time is short, and salvation can be worked out in any condition of life; and in another world it will not much matter what a man's outward condition in this has been. It was not the business of Christianity to inaugurate a revolution, or to sanction such risings as those of Eunus in Sicily with two hundred thousand slaves (Diod. Sic. *Fragm.* 34. 2); or of Spartacus in Italy, with seventy thousand. Every subject of the empire remembered the slaves in the armies of Catilina and Clodius (Sall. *Catilina*, 30; Cic. *Pro Domo*, 42; *Pro Caelio*, 32; *Pro Plancio*, 36), when Rome was threatened with conflagration and massacre; and in the fleet of Sextus Pompeius; and the bands of brigands, consisting of escaped slaves, which infested Italy.]

[Obs. 2. On the other hand, Christianity *did* teach that there was no real difference before God between the bondman and the free,—none therefore in the Church of Christ. Gal. iii. 28. And it was not unnatural that the Christian slave should think that he might at once act upon this equality by refusing obedience to his master. The Therapeutae and Essenes had taught thus.

But the Apostles proposed to remedy the evil, not by a sudden and violent, but by a gradual and moral process. Already the natural justice of heathen legislators had done something to improve the condition of a slave. The *lex Cornelia* passed by Sylla, B. C. 82, made killing a slave punishable as homicide, whether by death or exile. The *lex Petronia* forbade masters to expose their slaves to contests with wild beasts. Hadrian afterwards required the sanction of a magistrate before death was inflicted. Constantine only permitted moderate corporal punishment to be inflicted; Justinian retained the enactment. Cod. Just. IX. xiv., Krüger, *Corp. Jur. Civ.* vol. ii. p. 377. St. Paul's pleadings for the slave Onesimus with his master Philemon are typical of

the historical action of the Church. Admitted, not merely to baptism and Christian worship, but to the ranks of the Christian Clergy, the Christian slave soon occupied within the Church a position which had little in common with that of the heathen slave. Some slaves, like Blandina of Lyons (A. D. 177), were martyrs : and the moral freedom which was asserted by martyrdom raised the slave-class indefinitely. Others, like Callistus, Bishop of Rome A. D. 217-222, attained to leading positions in the Christian hierarchy. The recognized sanctity of marriage between Christian slaves made another and a vast difference in their condition. At last came legislation, first of the Councils, then of the Christian Emperors, to put an end to the evil. On the slavery of the ancient world, see Döllinger, *Heid. und Jud.* ix. ii. 3; Winer, *R. W. B. in voce*; Wallon, *Histoire de l'Esclavage dans l'Antiquité*; Allard, *Les Esclaves Chrétiens.*]

[Obs. 3. In vv. 1 and 2 the harsh *δεσπότης* occurs instead of the usual milder *κύριος*, as corresponding with *ὑπὸ ζυγόν*. In ver. 2, *οἱ ἀντιλαμβανόμενοι* (as the article shows) is the subject of the proposition, *πιστοὶ καὶ ἀγαπητοὶ* the predicate. And by *ἀντιλαμβανόμενοι* are meant the masters, not the slaves; as by *τῆς εὐεργεσίας* is meant not benevolent action of the masters towards the slaves, but the beneficial service of the slave rendered to the master. There is no reason for considering *τῆς εὐεργεσίας*, 'the Benefit of Redemption'; since in the N. T. this is termed *χάρις*. *ἀντιλαμβάνεσθαι*, which in St. Luke i. 54, Acts xx. 35, means to help, must here, more nearly in keeping with its classical sense of 'to take part in,' mean to 'partake of reciprocally'—to enjoy. See Ellicott in loc.]

5. *Teachers of a system which is at issue with the Apostolic Doctrine* (ἐτεροδιδασκαλοῦντες) (vv. 3-10).

[Obs. The connexion between this and the preceding paragraph on the slaves is intimate. The *διδασκαλία* (ver. 1) of the Apostles suggests the *ἐτεροδιδασκαλοῦντες* who contradicted it. It seems probable that these teachers were directly opposed to the Apostle on the question of the duty of a Christian slave; since the profession of Christianity, in their eyes, was chiefly valuable as a means of acquiring position or wealth (*νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν*, ver. 5). That

they are the same teachers as those referred to in 1 Tim. i. 4-6, may be inferred from the allusion to *ζητήσεις καὶ λογομαχίας*, ver. 4; but their teaching must not be identified with the still future, although impending, development of error, which was foretold by the Christian prophets, 1 Tim. iv. 1-3. In 1 Tim. i. 4-6, the speculative side of their position is chiefly referred to; while here its practical and social side is challenged by the Apostle. After describing a typical specimen of these teachers (*τις*, ver. 3) in a general and comprehensive manner (vv. 3-5), the Apostle addresses himself to one favourite opinion of the school, viz. *πορισμὸν εἶναι τὴν εὐσέβειαν*, which he refutes at length in the remaining part of the paragraph (vv. 6-10).]

I. General description of the new Teachers in Ephesus (vv. 3-5).

[Obs. As usual, the Apostle does not name the persons whom he is condemning; he draws a picture of a school or class of teachers,—a picture to which, in all probability, no individual corresponded in *every* respect.]

The (typical) new teacher is described

- | | | |
|---|---|---|
| I. by his
relation
to the
Apostolical
Doctrine: | a. <i>positively</i> he plays at being a teacher of something different from it, <i>ἐτεροδιδασκαλεῖ</i> (ver. 3). | i. in its <i>substance</i> : morally healthy discourse (<i>ὑγιαίνουσι λόγοις</i>) (ver. 3). |
| | b. <i>negatively</i> he cannot be thought to approach (<i>μὴ προσέρχεται</i>) it; being as it is | ii. in its <i>source</i> : a doctrine which comes from our Lord Jesus Christ (<i>gen. orig.</i>)(speaking through His Apostles) (ver. 3). |
| | | iii. in its <i>standard</i> : a doctrine which corresponds to the longings and needs of piety (<i>τῇ κατ' εὐσέβειαν διδασκαλίᾳ</i>) (ver. 3). |

2. by his own moral and mental condition: he is
- a. beclouded with self-conceit (τετύφωται) (ver. 4).
 - b. without real knowledge of the things of faith (μηδὲν ἐπιστάμενος) (ver. 4).
 - c. morbidly busy about (νοσῶν περί)
 - i. mere inquiries (as distinct from Truth), ζητήσεις (ver. 4).
 - ii. debates about words (as distinct from realities), λογομαχίας (ver. 4).
3. by the results of his exertions: about ζητήσεις and λογομαχίας which lead to (ἐξ ὧν γίνεται)
- a. secret annoyance (at the success of professional rivals) (φθόνος) (ver. 4).
 - i. speaking against others (βλασφημίας) (ver. 4).
 - ii. or, at least, evil suspicions of others (ὑπόνοιαι πονηραί) (ver. 4).
 - b. quarrelling (ἔρις), which takes the forms of
 - iii. perhaps even continued collisions (διαπαρτριβαί) between men who are
 - a. corrupted in mind (διεφθαρμένων τὸν νοῦν) (ver. 5).
 - b. deprived of the truth (ἀπεστερημένων τῆς ἀληθείας) (ver. 5).
 - c. thinking that a pious life is a means of gain (νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν) (ver. 5).

[Obs. 1. As a description of the relation of the new teachers to the *Apostolic Doctrine* (ver. 3), the word *ἑτεροδιδασκαλεῖ* is suggested by *ἡ διδασκαλία* (ver. 1): it had been already employed at i. 3. *προσέρχεσθαι*, when used with an abstract substantive, denotes attention, or even assent to a principle or doctrine. Compare Acts x. 28, and the substantive *προσήλυτοι*. With *ὑγιαίνουνσι λόγοις* compare *ὑγιαίνουσα διδασκαλία*, 1 Tim. i. 10; Tit. i. 9; *λόγος ὑγιής*, Tit. ii. 8. *ἡ κατ' εὐσέβειαν διδασκαλία* means the doctrine which corresponds to a devout life. There were many *διδασκαλαί* abroad which did nothing of the kind. Compare *τὸ τῆς εὐσεβείας μυστήριον*, 1 Tim. iii. 16; *ἀλήθεια ἡ κατ' εὐσέβειαν*, Tit. i. 1. The new teaching at Ephesus yielded intellectual amusement; but it had nothing to do with the Truth which came from Christ on the one hand, nor on the other had it any relation to the moral and spiritual improvement of its adherents.]

[Obs. 2. The moral characteristics (ver. 4) of the *ἑτεροδιδασκαλῶν* reveal the true source of his errors. He is *μηδὲν ἐπιστάμενος*, because *τετύφωται*. This last word occurs in iii. 6, and 2 Tim. iii. 4. *νοσῶν* is the antithesis to *ὑγιαίνουνσι λόγοις*, ver. 3. *νοσεῖν περὶ* with acc. denotes morbid activity moving round questions, &c.: with gen. it would mean simply concerning them. For *ζητήσεις*, see ch. i. 4. The substantive *λογομαχίαι* occurs only here in N. T.: *λογομαχεῖν*, at 2 Tim. ii. 14. The word belongs to later Greek.]

[Obs. 3. In discussing the practical results of this morbid interest of the new teachers in *ζητήσεις* and *λογομαχίαι*, St. Chrys. says that God is the object of the *βλασφημίαι*, and the *ὑπόνοιαι* *πονηραί*. The context seems to suggest that fellow-men are the more immediate objects of these sinful words and thoughts; the *usus loquendi* admits this. *διαπαρτριβαί* (N A D F G L majority of MSS.) means *persevering* conflicts; the first prep. in composition governs the meaning of the word, Winer, *Gr. N. T.* p. 126,—the reading of the text, rec. *παρδιατριβαί* would have meant 'misplaced disputings.' These conflicts occur between the new teachers and their adherents, who are accordingly, by a reflex turn of the Apostle's thought, again described in ver. 5. They are men of corrupt *νοῦς*, i.e. 'mind,' including will as well as thought; see Delitzsch, *Bibl. Psychology*, iv. 5. As a consequence of this they are in the condition of having had

the Truth taken from them (*ἀπεστερημένοι τῆς ἀληθείας*), in consequence of their having thrust from them a good conscience, i. 19; or themselves turned away from it, *ἀποστρεφόμενων*, Tit. i. 14. In particular they hold the opinion (not that 'gain is godliness,' but) that a life of devotion is to be prized as a means for gaining wealth or position. This opinion was probably pressed by them upon the Christian slaves (ver. 2) as a reason for dissatisfaction with their position; but it also, in a wealthy and luxurious city such as Ephesus, had a much larger application, and was calculated to do great mischief. The Apostle accordingly selects it from among the other errors of the new teachers for elaborate refutation (vv. 6-10).]

[Obs. 4. The words *ἀφίστασο ἀπὸ τῶν τοιούτων* do not occur in \aleph A D* F G, 17 67** 93. They are probably a later insertion of some copyist, who had failed to observe that the apodosis of the sentence (vv. 3-5) begins at *τετύφωται*, ver. 4; and had thus endeavoured to complete the construction.]

II. *Digression on one erroneous opinion of the new teachers in Ephesus to the effect that a devout life is to be valued as a means of earthly gain (vv. 6-10).*

[Obs. 1. In selecting one particular error for careful refutation, and thus making a digression in order to refute it, the Apostle repeats the method pursued at ch. iv. 3-5, where the pseudo-ascetic precept *ἀπέχεσθαι βρωμάτων* of the predicted but yet future Apostasy is criticized in detail, before the general subject is resumed.]

[Obs. 2. In refuting the proposition *πορισμὸν εἶναι τὴν εὐσέβειαν*, the Apostle begins with a rhetorical *ἐπανόρθωσις*. 'Eleganter et non sine ironica correctione in contrarium sensum eadem verba retorquet,' Calv. If it is not true that a devout life is valuable as a means of gain, it is true that devotion with contentedness is a great means of gain, both here and hereafter. Remark the play upon *πορισμός*, which in ver. 5 means material gain, and in ver. 6 spiritual or moral gain.]

§ Restatement of the opinion of the Ephesian teachers about *εὐσέβεια*, together with the modifications necessary to make it true (ver. 6).

A devout life, accompanied by contentedness, is great (moral and spiritual) gain (ver. 6).

[Obs. The higher conscience of paganism condemned the mercenary view of devotion which was advocated at Ephesus. Seneca, for instance, notices those 'qui philosophiam velut aliquod artificium venale didicerunt' (*Ep.* 108). And the heathen world understood that to be content was to be really wealthy; while to be always seeking earthly wealth was to be poor. Thus Cicero, *Paradox.* 6, 'Non aestimatione census, verum victu atque cultu terminatur pecuniae modus. Non esse cupidum pecunia est; non esse emacem, vectigal est; contentum vero suis rebus esse maximae sunt certissimaeque divitiae,' cf. *Hor. Od.* iv. 9. 45. But heathen wisdom would have said that contentedness was itself gain, with or without the accompaniment of 'devotion.' St. Paul says that 'devotion' is gain, when accompanied by 'contentedness.' With St. Paul the moral virtue of 'contentedness' is supplementary to 'devotion': in heathen ethics 'contentedness' might have dispensed with 'devotion' altogether. The reason is because heathenism conceives of man as finding perfect satisfaction in himself, and so resents a desire for external objects as interfering with this proud sense of self-satisfaction. St. Paul knows that man is only satisfied in God; and therefore devotion to God is the first condition of this true satisfaction, and contentedness with an earthly lot the second. *αὐτάρκεια* occurs at 2 Cor. ix. 8 in the (objective) sense of 'sufficiency': *αὐτάρκειης*, at Phil. iv. 11, in that of 'content,' the meaning which it must have here. St. Paul contemplates a class of persons who might be 'devout,' yet 'discontented.' In their case *εὐσέβεια* would not be *πορισμός*: its advantages would be forfeited by the inconsistency. The range of *πορισμός* here is not confined to time.]

§ Proof of the advantage of devotion accompanied by contentedness with present circumstances (vv. 7-10).

Arg. 1. From the *precarious tenure* of all earthly possessions. As man brings nothing into the world at his birth, so, at his death, he *must* leave everything behind him. That only is really 'gained' which will ~~not~~ be given up when he dies (ver. 7).

Tacit objection. 'While we are in this life, we do need, at the least, food and clothing.'

Answer. Granted. But (δέ) if we have them, we shall (must) be satisfied (ἀρκεσθῆσόμεθα) (ver. 8).

Arg. 2. From the *moral ruin* which awaits those who are set upon acquiring wealth (οἱ βουλόμενοι πλουτεῖν) (ver. 9).

Those who are bent upon getting rich fall into (ἐμπίπτουσιν εἰς) dangers	1. with- out them, viz.	{	a. πειρασμόν, the inducement to sacrifice duty and conscience to the pursuit of wealth (ver. 9).	
			b. παγίδα, the ensnaring power of connexions, which the pursuit of wealth renders necessary (ver. 9).	
	2. within them, viz.	{	a. viewed in them- selves are	a. numerous, πολλὰς (ver. 9).
				β. foolish, ἀνοήτους (ver. 9).
	ἐπιθυμίας, desires, which	{	b. since (in their effects) they (αἵτινες) do engulf (βυθίζουσι) men in	γ. injurious, βλαβεράς (ver. 9).
				a. destruction in this world (ὄλεθρον) (ver. 9).
				β. perdition in the next (ἀπώλειαν) (ver. 9).

Arg. 3. From the *mischievous fertility* of φιλαργυρία. It is a root of all the evils which mar human life (ver. 10 a).

Arg. 4. From (recent) *experience* (ver. 10 b).

The ὀρεξίς { 1. abandonment of the True Faith (ἀπεπλανή-
after θησαν ἀπὸ τῆς πίστεως).
wealth { 2. much self-inflicted agony of conscience (ἐαν-
has led to τοὺς περιέπειραν ὀδύνας πολλαῖς) (ver. 10 b).

[Obs. 1. The closing words of the statement in ver. 7 are a reason (γάρ) for μετὰ αὐταρκείας in ver. 6; while further οὐδὲ ἐξενεγκεῖν τι δυνάμεθα is in correspondence to οὐδὲν εἰσηνέγκαμεν. The saying is based on such passages as Job i. 21; Eccles. v. 14; Ps. xlix. 17; Prov. xxvii. 24. It is a truth of experience which the heathen felt, Seneca, *Ep.* 102, 'Excudit natura redeuntem, sicut intransit. Non licet plus auferre quam intuleris.' Hor. *Od.* II. xiv. 21—

'Linquenda tellus et domus et placens
Uxor: neque harum, quas colis, arborum
Te, praeter invisas cupressos,
Ulla brevem dominum sequetur.']

[Obs. 2. In ver. 8 it is a mistake to treat δέ as if used for οὖν (De Wette) or καί. It points to an objection, present to the Apostle's mind, but not noticed, and arising in consequence of the statement οὐδὲ ἐξενεγκεῖν τι δυνάμεθα. 'If these words are pressed,' the objector thinks, 'we ought not to care for either food or clothing; and yet we cannot do without them.' The Apostle tacitly admits that food and clothing are necessary; but then he adds, 'we must be content with these.' διατροφή occurs in 1 Macc. vi. 49; σκέπασμα, while it may refer to shelter, is more probably clothing, Arist. *Pol.* iv (vii). 17; the two words are ἄπ. λεγ. in the N. T. In ἀρκεσθησόμεθα, observe the *fut. pass.* for the *fut. mid.* and the *imperative* force of the *fut.* as at St. Mat. v. 48. Here, too, the Apostle might claim heathen moralists as his allies. Seneca, *ad Helviam*, 9, 'Corporis desideria exigua sunt; frigus submovere vult, alimentis famem ac sitim extinguere: quicquid extra concupiscitur, vitiis non usibus laboratur.' So Hor. *Sat.* I. ii. 6:

'Frigus quo duramque famem depellere possit.'

Juvenal, *Sat.* xiv. 316. St. Paul goes beyond this in his own practice, Phil. iv. 11, ἐγὼ ἔμαθον ἐν οἷς εἰμι αὐτάρκης εἶναι, in accordance with the temper enjoined by our Lord, St. Mat. vi. 25-34.]

[Obs. 3. The βουλόμενοι πλουτεῖν (ver. 9) are introduced as

in contrast (δέ) to contented Christians (ἀρκεσθυσόμεθα) (ver. 8). St. Chrysostom observes that the Apostle does not say οἱ πλουτοῦντες, but οἱ βουλόμενοι πλουτεῖν. The ἐπιθυμία into which these persons fall are said to be ἀνόητοι, since they will not stand the test of reason, and βλαβεραί. This last epithet is justified by the clause which follows: αἵτινες, κ.τ.λ. These ἐπιθυμία do submerge men (βυθίζουσι, St. Luke v. 7; 2 Macc. xii. 4) in the ocean of destruction (ἄλεθρον) and perdition (ἀπώλειαν). ἄλεθρος may be that of body or soul; it is generally used by St. Paul (1 Cor. v. 5; 1 Thess. v. 3) of temporal destruction: when it means more, αἰώνιος is added, 2 Thess. i. 9. On the other hand, ἀπώλεια means final ruin hereafter, Phil. i. 28 (opp. to ἡ σωτηρία, iii. 19). For the moral fact insisted on, see Juvenal, *Sat.* xiv. 176:—

‘Nam dives qui fieri vult

Et cito vult fieri. Sed quae reverentia legum?

Quis metus aut pudor est umquam properantis avari?’

Seneca, *Ep.* 87, ‘Dum divitias consequi volumus, in mala multa incidimus.—Infant animos, superbiam pariunt, invidiam contrahunt, et eo usque mentem alienant, ut fama pecuniae nos etiam nocitura delectet.’]

[Obs. 4. Relation of love of money to other vices (ver. 10 a). *φιλαργυρία*, the *subst.*, is ἀπ. λεγ. in N.T.; the *adj.* is applied to the Pharisees (St. Luke xvi. 14), and to the men of the last times (2 Tim. iii. 2). It is a specific form of the more general and inclusive sin *πλεονεξία*. It is a root of all evils. According to the Vulgate text of Ecclus. x. 13 pride is called the beginning of sin. Hence St. Augustine says that pride is the genus, love of money the species, *De Gen. ad Litt.* xi. 15. Compare Virg. *Aen.* iii. 56, ‘Quid non mortalia pectora cogis, auri sacra fames!’]

[Obs. 5. Ruinous effects of love of money shown from the experience of the Church (ver. 10 b). It had led to apostasies from the faith, and to much self-inflicted mental suffering. Grammatically, ἧς must refer to *φιλαργυρία*, and thus, at first sight, makes an ὄρεξις the object of ὀρεγόμενοι. In the Apostle’s condensed style, he thinks of ἀργύριον in *φιλαργυρία* as the object of the ὀρεγόμενοι: but he does not pause to disengage it from the other idea with which it is associated in composition. With ἀπεπλανήθησαν, compare i. 19; iv. 1; v. 15. The ὀδύναι, with which these unhappy persons pierced themselves through, were probably remorseful pains of conscience.]

IV

Epilogue. Four parting Exhortations to Timothy, summing up the leading practical lessons of the Epistle (vi. 11–21).

[Obs. In introducing these, St. Paul sharply distinguishes between Timothy and the Ephesian φιλάργυροι (*τινες*, ver. 10), whether teachers or taught, by σὺ δέ. This distinction is further heightened by the address ὦ ἀνθρώπε Θεοῦ. Such an address warrants the earnest and stern exhortations which follow, by reminding Timothy of his true character. The title יְהוָה אֱלֹהֵינוּ was given in the O. T. to prophets, as the friends and ambassadors of God; 1 Sam. ix. 6; 1 Kings xii. 22, xiii. 1, 4, 5 sqq.; 2 Kings iv. 7; Psalm xc. title. Cf. 2 St. Pet. i. 21. It passed naturally to Christians, especially to Christian evangelists and bishops. As prophecy was the inspired utterance of ἀπὸ Θεοῦ ἄνθρωποι (2 St. Pet. i. 21), so the object of all Scripture is ἵνα ἄρτιος ᾦ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρισμένος (2 Tim. iii. 17). It certainly would seem to be here addressed to Timothy, as carrying on the prophetic office of the Church of Christ.]

Exhortation 1. To maintain strenuous moral activity
(vv. 11-12).

Timothy is bidden

1. (*negatively*) to *fly from* (φεῦγε) the love of money, and all that it involves (ταῦτα, vv. 6-10) (ver. 11).

- | | | | | | |
|--------------------------|---|---|---|---|---|
| 2. (<i>positively</i>) | { | <i>a. follow up</i> (δίωκε)
six
virtues,
providing
for | { | i. the soul's
right relation
to God, | { <div style="display: inline-block; vertical-align: middle;"> <i>a. as the perfect Moral Being</i>
(δικαιοσύνην)
(ver. 11) </div> <div style="display: inline-block; vertical-align: middle;"> <i>β. as the Supreme Object of devotion</i>
(εὐσέβειαν)
(ver. 11). </div> |
| | | ii. the deepest
moving prin-
ciples of the
Christian Life, | | { <div style="display: inline-block; vertical-align: middle;"> <i>a. πίστιν</i>
(ver. 11). </div> <div style="display: inline-block; vertical-align: middle;"> <i>β. ἀγάπην</i>
(ver. 11). </div> | |
| | | iii. the true
temper in
which to deal
with
opponents. | | { <div style="display: inline-block; vertical-align: middle;"> <i>a. patience under provocation</i>
(ὑπομονήν)
(ver. 11). </div> <div style="display: inline-block; vertical-align: middle;"> <i>β. mildness of feeling</i>
(πραῦπάθειαν)
(ver. 11). </div> | |
| | | | | | |
| | | <i>b. struggle on</i> (ἀγωνίζου) in the honourable contest which faith carries on (against the world) (ver. 12). | | | |
| | | <i>c. lay hold on</i> (ἐπιλαβοῦ)
the eter-
nal life,
since | | | |
| | | { <div style="display: inline-block; vertical-align: middle;"> i. to this life Timothy was called (ἐκλήθης) at his baptism (ver. 12). </div> <div style="display: inline-block; vertical-align: middle;"> ii. in view of this life he had made the glorious confession of faith (τὴν καλὴν ὁμολογίαν) before many witnesses (ver. 12). </div> | | | |

[Obs. 1. The virtues (ver. 11) which Timothy is to endeavour to win by pursuit (*διώκειν*, Deut. xvi. 20, LXX; Rom. xii. 13) are (1) *δικαιοσύνη*, conduct in accordance with the Nature and Law of God, 2 Tim. ii. 22, iii. 16; Tit. ii. 12; 2 Cor. vi. 14; opposed to *ἀδικία*, Rom. vi. 13: (2) *εὐσέβεια*, Tit. ii. 12: (3) *πίστις*, not 'fidelity,' or 'confidence,' but faith in the unseen: (4) *ἀγάπη*: (5) *ὑπομονή*, enduring patience, Tit. ii. 2; 2 Tim. ii. 10: (6) *πραῦπάθειαν*, mildness of feeling (*ἀπ. λεγ. in N.T.*), Phil. *de Abrah.* ii. p. 31; St. Ign. *ad Trall.* 8. It is possible that, while these virtues are selected mainly on the principles noted above, they are not without a reflex glance at the evils which spring from *φιλαργυρία* (ver. 10). *δικαιοσύνη* would reject unjust means of getting money; *εὐσέβεια*, so far from being a means of earthly gain (ver. 5), is, when real, intent upon God's service; *πίστις* has an eye only to the invisible; *ἀγάπη*, too, *οὐ ζητεῖ τὰ ἑαυτῆς* (1 Cor. xiii. 5), while *ὑπομονή* and *πραῦπάθεια* are alike satisfied with narrow means, or at any rate are opposed to the expedients by which wealth is often acquired.]

[Obs. 2. The metaphor (ver. 12) is agonistic, as in 1 Cor. ix. 24; Phil. iii. 12. *ζωῇ αἰώνιος* is the *βραβεῖον* which the *ἀγωνιζόμενος*, Timothy, must lay hold of. The metaphor may be traced more faintly in *ἐκλήθης* (as by the herald) and *ἐνώπιον πολλῶν μαρτύρων*, but it is seriously modified by *εἰς ἣν*, since *αἰώνιος ζωή* is not the arena into which the candidates were called, but the *βραβεῖον*. St. Paul's recollections of Ephesian life would have suggested the metaphor not less than his memories of Corinth. See Wood's *Discoveries at Ephesus*, 1877; Inscriptions from the Great Theatre, Nos. 8, 14, 18, 20.]

[Obs. 3. 'The good confession' (ver. 12)—good in itself, and without reference to Timothy's courage in making it—may have been made (1) at Timothy's baptism, or (2) on the occasion of some unrecorded persecution to which he was exposed (Theophyl.), but (3) more probably, at his consecration to be Bishop of Ephesus, the *πολλοὶ μάρτυρες* being among others *τὸ πρεσβυτέριον*, 1 Tim. iv. 14. *ὁμολογία* cannot mean a religious vow; *ἡ καλὴ ὁμολογία* seems to point to a definite confession of Christian Truth,—'the glorious Creed,'—which was uttered at admission to high and responsible office in the Church.]

Exhortation 2. To keep the Law of the Gospel, here viewed as the Rule of Life (τὴν ἐντολήν), until Christ appears for Judgement, so that, in the eyes of men, it be without stain and without reproach.

1. Motives for keeping the Christian ἐντολή (ver. 13).

- Motive 1.* The Presence (ἐνώπιον) of GOD, the Source and Maintainer (τοῦ ζωογονοῦντος) of all living beings (and therefore of Timothy himself) (ver. 13).
- Motive 2.* The Presence of Christ Jesus, Who, in the days of Pontius Pilate, Himself attested by His life, sufferings, and death, 'the glorious Creed' (τὴν καλὴν ὁμολογίαν) which Christians profess (ver. 13).

2. In what sense the Christian ἐντολή is to be kept (ver. 14).

- 1. (*Effort*). So that it receive no stain (ἄσπιλον), and suffer no reproach (ἀνεπίληπτον) (ver. 14).
- 2. (*Limit*). Until the appearance (ἐπιφανείας) of our Lord Jesus Christ, coming to Judgement in GOD's own good time (καιροῖς ἰδίοις) (ver. 14).

[Obs. 1. St. Paul recalls (ver. 13) the Presence (ἐνώπιον) of God, before Whom he writes and Timothy reads the Epistle, τοῦ ζωογονοῦντος, Who preserves all in life. ζωογονεῖν in class. language means to produce, engender living things; in the LXX. it translates the Piel and Hiphil of נָחַם in the senses of (1) to keep in life, Ex. i. 17; Judges viii. 19: and (2) to give life to, 1 Sam. ii. 6. In N. T. only here and St. Luke xvii. 33; Acts vii. 19. The word glances at ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, ver. 12. Remembering the Presence of the Source and Upholder of all life, Timothy must risk, if need be, physical life on behalf of the ἐντολή of Christ.]

[Obs. 2. The Presence of Christ (ver. 13), Who attested 'the good confession' in Pontius Pilate's days. This Presence of Christ is as real to St. Paul as the Presence of GOD. Note the difference between μαρτυρῆσαι τὴν καλὴν ὁμολογίαν attributed to our Lord, and the ὁμολογεῖν τὴν καλὴν ὁμολογίαν of Timothy (ver. 12). The ὁμολογία of

Christian Truth is the same; but the verbs describe two different relations to it. 'Testari confessionem erat Domini: confiteri confessionem erat Timothei,' Bengel. The verb *μαρτυρῆσαι* seems here to have something of its later ecclesiastical meaning (De Wette); Christ, while He was much more, was the first of Martyrs. And the *ὁμολογία* which He attested was the general truth of His own relation to mankind and all that it involved; not the particular *ὁμολογία* before Pilate, St. John xviii. 36. ἐπὶ Πιλάτου, sub Pontio Pilato, in Pilate's time: temporal sense of ἐπὶ (Ellicott); Winer, *Gr. N. T.* p. 469, decides for 'coram,' and compares St. Mat. xxviii. 14; Acts xxv. 9; xxvi. 2.]

[Obs. 3. The *ἐντολή* (ver. 14) is neither (1) the body of instructions for the due exercise of his office which the Apostle has given to Timothy in the Epistle, nor (2) the precept ἀγωνίζου κ.τ.λ. just given in verse 12, but (3) Christian doctrine so far as it has reference to conduct,—the New or Evangelical Law conceived of as a Divine Rule, whereby the Christian should fashion his life (2 St. Pet. ii. 21; iii. 2). *ἐντολή* here is parallel to παραθήκη (ver. 20); but the contents of παραθήκη are largely dogmatic, whereas *ἐντολή* is ethical. It is not merely the 'law of love,' St. John xiii. 34; but the whole moral and practical rule of the Gospel. It is natural to connect ἄσπιλον and ἀνεπίληπτον with *ἐντολήν*, not with σέ, although elsewhere in the N.T. these are referred to persons, not to an abstract noun. St. James i. 27; 1 St. Pet. i. 19; 1 Tim. iii. 2; v. 7. In fact, *ἐντολή* here is half-personified; as if it were a ward tenderly and solemnly committed to Timothy's guardianship (τηρῆσαι); he must protect it, by his own conduct, from all stain and reproach. These adjectives modify the sense of τηρῆσαι from that of 'observing' to 'keeping,' scil. 'spotless.' See Ellicott.]

[Obs. 4. The *ἐντολή* is to be kept until the ἐπιφάνεια or Second Advent of Christ, which in other Epistles is called the παρουσία, 1 Cor. xv. 23, or ἀποκάλυψις, 1 Cor. i. 7. The Second Advent is termed ἡ ἐπιφάνεια in 2 Tim. iv. 1, 8; Tit. ii. 13; 2 Thess. ii. 8: while in 2 Tim. i. 10, this word is applied to our Lord's First Coming. The ἐπιφάνεια is conceived of as an awful σημεῖον which God will display (δείξει) before the eyes of men, when His

own time for doing so has come. On *καιροῖς ἰδίοις*, compare ii. 6; Tit. i. 3; Gal. vi. 9: it is paraphrased in Acts i. 7, *καιροὺς οὓς ὁ Πατήρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ*. De Wette presses *μέχρι* to show that St. Paul expected the Second Advent to take place before Timothy's natural death; the fact being that the Apostles were equally prepared for His coming at any moment, or for a prolonged delay. In 2 Thess. ii. 2 sqq. St. Paul gives reasons for expecting a delay. St. Chrysostom's paraphrase *μέχρι τῆς ἐξόδου* would have been the practical aspect of the expression to Timothy. The subject of the Second Coming leads the Apostle to utter a fervid]

§ Doxology to Him Who will, in His own good time, display to the universe the second *ἐπιφάνεια τοῦ Χριστοῦ* (vv. 15, 16).

[Obs. 1. This Doxology is probably taken from an existing Christian Hymn. But, whether the words are originally St. Paul's or not, they are a sudden and intense expression of the Revealed Idea of God, which arises in the Apostle's soul at the thought of the Second Appearance of Christ for Judgement: just as the Doxology in 1 Tim. i. 17 is suddenly prompted by a sense of the wonders of Christ's Redemption. Baur (*Pastoralbriefe*, p. 28) sees in both these Doxologies traces of Gnostic influences, and proof of the late origin of the Epistle. He points to *βασιλεὺς τῶν βασιλευντων* and *φῶς οἰκῶν ἀπόσιτον* as phrases of which 'sich zuerst hauptsächlich die Gnostiker bedienten, um ihre Idee von der Gottheit zu bezeichnen, eigneten sich sehr leicht auch die orthodoxen Schriftsteller an.' But while it is not impossible that the writer of the Hymn had some early forms of 'Gnostic' thought in view, when referring to these attributes of God, it is also certain that the Gnostics of the second century borrowed language thus endorsed by the Apostle, in conducting their attack on the pretended Anthropopathism and Anthropomorphism of the O. T. *μόνος δυνάστης* and *μόνος Θεός* (i. 17) may have an indirect polemical reference to the virtual polytheism of early Gnostic Æonology: but they also have a direct positive value, which explains the use of them in the middle of the first century as well as in that of the second.]

[Obs. 2. The Doxology may be arranged as follows :—

ὁ μακάριος
καὶ μόνος δυνάστης,
ὁ βασιλεὺς τῶν βασιλευνόντων
καὶ κύριος τῶν κυριευόντων,
ὁ μόνος ἔχων ἀθανασίαν,
φῶς οἰκῶν ἀπρόσιτον,
ὃν εἶδεν οὐδεὶς ἀνθρώπων
οὐδὲ ἰδεῖν δύναται,
ᾧ τιμὴ καὶ κράτος αἰώνιον.
ἀμήν.]

GOD is
described
as

1. The Blessed One (μακάριος) (ver. 15).
2. The Solitary Ruler of the universe (μόνος δυνάστης . . . βασιλεὺς . . . κύριος) (ver. 15).
3. The Only Possessor of Immortality, originally, and from Himself (ὁ μόνος ἔχων ἀθανασίαν) (ver. 16).
4. The Being Who is infinitely remote from human scrutiny, as dwelling in inaccessible Light (φῶς οἰκῶν ἀπρόσιτον) (ver. 16).
5. The Invisible, at least to the eye whether of sense or of *natural* intellect (ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται) (ver. 16).

ΩΙ ΤΙΜΗ ΚΑΙ ΚΡΑΤΟΣ ΑΙΩΝΙΟΝ.

[Obs. 1. The absolute μακαριότης of God is due to the Perfection of His Being, His Attributes. In Him then is οὐδὲν λυπηρόν, οὐδὲν ἀηδές (St. Chrys.), because He needs nothing to complete His Absolute Perfection. It is possible that here, as at 1 Tim. i. 11, μακαριότης is restricted to God, in contradistinction to Gnostic theories, which would extend it to emanations or Æons, as conceived by early 'Gnostics.' Although μακάριος suggests a distinct aspect of the Life of God, it depends, like μόνος, upon δυνάστης, there being no article before μόνος. Observe that μόνος precedes ἔχων ἀθανασίαν, as well as δυνάστης: the object being to restrict to God Absolute Dominion, as well as Absolute Immortality. But although μόνος is contradicted by the

Gnostic Aeonology, it is still more emphatically contradicted by Polytheism and Dualism; and there is no proof that the primary motive of the word is Anti-Gnostic. The idea of *μόνος δυνάστης* is only expanded by *βασιλεὺς . . . κυριεύοντων*. For *δυνάστης*, see St. Luke i. 52; Acts viii. 27: and with reference to God, 2 Macc. iii. 24; xii. 15; xv. 4, 23. *βασιλεὺς βασιλέων* is used of our Lord in Rev. xvii. 14; xix. 16. *κύριος κυρίων*, Deut. x. 17; Psalm cxxxvi. 3. On the Sovereignty or Dominion of God, see Pearson, *Creed*, Art. i. p. 51.]

[Obs. 2. On the Immortality of God. He is *μόνος ἔχων ἀθανασία*, cf. i. 17. To all other beings Immortality is a gift: in Him it is an essential property. *οὐκ ἐκ θελήματος ἄλλου ταύτην ἔχει, καθάπερ οἱ λοιποὶ πάντες ἀθάνατοι, ἀλλ' ἐκ τῆς οἰκίας οὐσίας*. St. Just. Martyr, *Qu. et resp. ad Orthodox.* 61. 'Immortalitatem Deus habere dicitur solus, quia est immutabilis solus. In omni enim mutabili natura nonnulla mors est ipsa mutatio.' St. Aug. *Contra Maximin.* ii. 12. *ἀθανασία* is synonymous with *ἀφθαρσία*, 1 Cor. xv. 53.]

[Obs. 3. On the Inscrutableness of God. He is *φῶς οἰκῶν ἀπρόσιτον*. God, Who is said to be Himself Light (1 St. John i. 5), is nowhere else represented as dwelling in Light. But cf. Ps. civ. 2; Ezek. i. 26 sqq.; St. Chrys. in loc.: *ἄλλο τὸ φῶς αὐτοῦ, καὶ ἄλλο ὃ οἰκεῖ; οὐκοῦν καὶ τόπω ἐμπεριείληπται; ἄπαγε. Οὐχ ἵνα τοῦτο νοήσωμεν, ἀλλ' ἵνα τὸ ἀκατάληπτον τῆς θείας φύσεως παραστήσῃ, φῶς αὐτὸν οἰκεῖν εἶπεν ἀπρόσιτον, οὕτω θεολογήσας, ὥς ἦν αὐτῷ δυνατόν*. Theophilus *ad Autolyc.* i. 5, observes, that if man cannot bear to gaze at the sun, *πῶς οὐχὶ μᾶλλον τῇ τοῦ Θεοῦ δόξῃ ἀνεκφράστῳ οὐσῇ ἄνθρωπος θνητὸς οὐ δύναται ἀντιπῆσαι!* On the incomprehensibleness of God, see Pearson, *Minor Works*, i. p. 133.]

[Obs. 4. On the Invisibility of God to the eye of sense and to the eye of the natural understanding. *ὃν εἶδεν οὐδεὶς οὐδὲ ἰδεῖν δύναται*. This passage, and Ex. xxxiii. 20; Deut. iv. 12; St. John i. 18; 1 St. John iv. 12; St. Mat. xi. 27, are not inconsistent with St. Mat. v. 8; Heb. xii. 14; since these two latter texts refer to the intellect illuminated by Grace, to which the sight of God is vouchsafed. Cf. Pearson, *Minor Works*, i. p. 126.]

[Obs. 5. With *ᾧ τιμή, κ.τ.λ.* cf. i. 17; 1 St. Pet. iv. 11; v. 11.]

Exhortation 3. To tell rich Christians at Ephesus the plain truth about the dangers and the responsibilities of wealth (vv. 17-19).

[Obs. On the excessive wealth and luxury of Ephesus at this period, see Renan, *Saint Paul*, pp. 336, 337. It is abundantly proved from the Inscriptions published at the end of Wood's *Discoveries at Ephesus*: e.g. Inscriptions from the Great Theatre, No. 1 sqq., enumerating the gifts of Salutaris. There would have been *some* wealthy converts at Ephesus before A. D. 67: there were certainly some who owned slaves. Cf. 1 Tim. vi. 2, πιστοὺς δεσπότας.]

Timothy is to charge those who are wealthy in this life (τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι)	1. to think and feel rightly about their wealth (ver. 17), and so	a. nega- tively	i. not to <i>think highly of them-</i> <i>selves</i> (on account of it) (μὴ ὕψηλοφρονεῖν) (ver. 17).
			ii. not to base hope <i>on</i> any- thing so uncertain as riches (μηδὲ ἡλπιεῖναι ἐπὶ πλούτου ἀδηλόγητι) (ver. 17).
	2. to use their wealth rightly (ver. 18), and so	b. posi- tively	iii. to hope in God, { [a. as the Ever-living Being (τῷ ζῶντι) (ver. 17).] β. as the bountiful Giver of all things for our enjoyment (εἰς ἀπόλαυσιν) (ver. 17).
			i. (<i>quality</i>) good with it (ἀγαθοεργεῖν) (ver. 18).
		a. actually to do	ii. (<i>quantity</i>) abundant and eminent good with it (πλουτεῖν ἐν ἔργοις καλοῖς) (ver. 18).
			i. to give it away to others (εὐμεταδότους) (ver. 18).
		b. to be habitually ready	ii. to share it, if retained, with others (κοινωνικούς) (ver. 18).

3. to have a right scope and aim in thus using it (ver. 19), viz. a right	<div style="display: inline-block; vertical-align: middle; font-size: 4em; line-height: 1;">{</div> <div style="display: inline-block; vertical-align: middle;"> <p><i>a. theory of the act.</i> Wealth given to God is laid up in store for the Eternal Future: it is a <i>foundation</i> (καλὸν θεμέλιον) of self-denial (on which the spiritual life may be built) (ver. 19).</p> <p><i>b. motive of the act.</i> That those who give their wealth to God may lay hold on the real life (τῆς ὄντως ζωῆς), which begins here and lasts into eternity (ver. 19).</p> </div>
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- [Obs. 1. The wealthy Christians (ver. 17), whom Timothy is to warn and command, are said to be *πλούσιοι ἐν τῷ νῦν αἰῶνι*, and they ought to lay up treasure *εἰς τὸ μέλλον* (ver. 19). The Jews distinguished the *עשירי הצלם* from the truly rich: and this contrast underlies the expressions *θησαυροὶ ἐν οὐρανῷ*, St. Mat. vi. 20; *εἰς Θεὸν πλουτεῖν*, St. Luke xii. 21; as well as *πλοῦτος τοῦ βίου*, St. Luke viii. 14. In the same way St. James (ii. 5) speaks of *τοὺς πτωχοὺς τῷ κόσμῳ*, who yet are *πλουσίους ἐν πίστει*. That *πλουσίοις ἐν τῷ νῦν αἰῶνι* must be taken together as a single expression, see Winer, *Gr. N. T.* p. 170.
- On *ἐν τῷ νῦν αἰῶνι*, St. Chrysostom observes, *καλῶς εἶπεν· εἰσὶ γὰρ καὶ ἄλλοι πλούσιοι ἐν τῷ μέλλοντι.*]

- [Obs. 2. The bad habits of mind (ver. 17) engendered by wealth are (1) *ὑψηλοφρονεῖν*, used of over-estimating self on spiritual grounds in Rom. xi. 20; cf. *τὰ ὑψηλὰ φρονεῖν*, Rom. xii. 16. To be purse-proud is not less sinful because modern feeling condemns the outward exhibition of it as 'bad taste,' and so forces it to assume subtle shapes which escape notice: (2) to rest hope *ἐπὶ πλούτῳ ἀδελότῃ*, not simply *ἐπὶ τῷ πλούτῳ τῷ ἀδελῷ*, but (using an idiom, whereby the principal *subst.* is in the *gen.*, and the adjectival idea is expressed by another *subst.*) upon wealth, the main characteristic of which is its *ἀδελότης*. So Rom. vi. 4, *καὶ νῦν ζῶμεν ἐν τῷ πλούτῳ*. Winer, *Gr. N. T.* p. 296. These faults are counteracted by *hope in God*. The construction of *ἐλπίζειν* with *ἐν* is rare in N. T. See Eph. i. 12; 1 Cor. xv. 19. (Lachmann reads *ἐπὶ* with apparently the majority of MSS.) This hope is warranted (1) *τῷ ζῶντι* (D K L, Peschito, Ital., but perhaps doubtful) by the

fact that God is a living Being (iv. 10); (2) by the fact that it is He Who gives us all things abundantly for *enjoyment*,—not to set our hearts upon them: cf. εἰς μετέληψιν, iv. 3; St. Luke xvi. 9; St. Mark x. 24; Jer. ix. 23; Ps. lxii. 10.]

[Obs. 3. The use of wealth (ver. 18) is (1) ἀγαθοεργεῖν, to do good; (ἀγαθουργεῖν, Acts xiv. 17); ἀγαθοποιεῖν, Num. x. 32 LXX; 1 Macc. xi. 33; (2) πλουτεῖν ἐν ἔργοις καλοῖς, implying greater activity and higher excellence of work with ref. to πλουσίοις ἐν τῷ νῦν αἰῶνι (ver. 17); cf. 2 Cor. ix. 8, περισσεύειν εἰς πᾶν ἔργον ἀγαθόν; Tobit iv. 8. So Theophylact, εἰ πλουτεῖν θέλεις, ἐν ἀγαθοεργίᾳ πλούτει. (3) εὐμεταδότους εἶναι, open-handed, like God (ver. 17), τῷ παρέχοντι; (4) κοινωνικούς, ready to welcome others to share in what they have. Gal. vi. 6, κοινωνεῖτω ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς; Heb. xiii. 16, τῆς εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε.]

[Obs. 4. The principle upon which wealth is to be used for doing good (ver. 19) is that, by taking from their plenty to give to God and His poor, men treasure it up (ἀποθησαυρίζοντας ἑαυτοῖς) for their own real advantage. Such wealth becomes a θεμέλιος καλός, on the surrender of which they may build up the edifice of the Christian virtues, with a view to (ἵνα) laying hold on the True Life (τῆς ὄντως ζωῆς). Spiritual victory is often to be based only on such self-denial, as in the case of the Rich Young Man, St. Luke xviii. 18 sqq. ἀποθησαυρίζειν θεμέλιον is a condensed expression for ἀποθησαυρίζειν πλοῦτον καλῶν ἔργων ὡς θεμέλιον: τῆς ὄντως ζωῆς, the life which *really* is life, because there is no death to end it: αἰωνίου, text. rec., appears to be a gloss on ὄντως.]

Exhortation 4. To guard the Deposit of the Faith (ver. 20).
(τὴν παραθήκην) (vv. 20, 21).

[Obs. 1. ὦ Τιμόθεε (ver. 20). This earnest personal appeal introduces the concluding paragraph, which is a summary of the most essential points of the Epistle. So in 2 Cor. xiii. 11.]

[Obs. 2. The Deposit (ver. 20) τὴν παραθήκην, a treasure entrusted to a person, who will be asked to account for it; Herod. ix. 45. Here it means the *depositum fidei*, given in trust to Timothy as a Bishop. So in 2 Tim. i. 14, τὴν καλὴν παραθήκην φύλαξον διὰ Πνεύματος Ἀγίου, where καλὴ παραθήκη is synonymous with ὑγιαίνοντες λόγοι

(ver. 13): 2 Tim. ii. 2, ἡ ἡκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις: 1 Tim. i. 18, ταύτην τὴν παραγγελίαν παρατίθεμαί σοι. Here the word clearly refers to the deposit of the faith lodged by the Apostle in the guardianship of Timothy: in 2 Tim. i. 12, τὴν παραθήκην is the stewardship committed to the Apostle (see Ellicott in loc.). That Timothy's 'soul,' or 'the ministerial grace given him,' is here meant, is not borne out by the context, which contrasts the παραθήκη with the ψευδῶννμος γνῶσις. On the deposit of the faith committed to the Christian Church, see Vincent. *Lirin., Commonitorium*, c. 22: 'Quid est depositum? Id est, quod tibi creditum est, non quod a te inventum; quod accepisti, non quod excogitasti; rem non ingenii sed doctrinae, non usurpationis privatae sed publicae traditionis, rem ad te perductam non a te prolatam, in qua non auctor debes esse, sed custos, non institutor, sed sectator.']

§ *How Timothy must guard the Deposit of the Faith.* By turning himself away from (ἐκτρεπόμενος)

- | | |
|--|--|
| 1. the profane unmeaning language (τὰς βεβήλους κενοφωνίας) | } of the falsely-
termed γνῶσις
(ver. 20). |
| 2. the speculative propositions opposed to Apostolic teaching (τὰς ἀντιθέσεις) | |

§ *Reason.* From experience. Some (τινες) professors of (ἐπαγγελλόμενοι) this γνῶσις have, as far as the Faith is concerned, missed their true aim in life (περὶ τὴν πίστιν ἡστούχησαν) (ver. 21).

[Obs. 1. When Timothy is desired to turn himself away from the false gnosis (ver. 20) in order to guard the deposit, it is not meant that this is all he has to do; cf. Tit. i. 9, τοὺς ἀντιλέγοντας ἐλέγχειν. The γνῶσις must be studied, if it is to be refuted; but Timothy, it is implied, might be attracted by its pretensions to originality or thoroughness. A love of and jealous care for the True Faith involves as its correlative a distaste for the error which rejects it. ἐκτρεπόμενος, turning self from something, with an *acc. rei*: as ἀποτρέπεσθαι 2 Tim. iii. 5. ἐκτρέπεσθαι is synonymous with παραιτεῖσθαι: the two distinct acts imply the same mental attitude.]

[Obs. 2. The 'gnosis' (ver. 20) is characterized by (1) *κενοφωνία*: empty phrases with no solid meaning, which are *βέβηλοι*, outside the shrine of truth—'profane nonsense'; cf. *ματαιολογία*, i. 6; 2 Tim. ii. 16: (2) *τὰς ἀντιθέσεις*, hostile polemical statements, directed against the Apostolic teaching; cf. i. 10, *εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται*, where, however, it is moral opposition to the Gospel in a concrete form that is in question. These *ἀντιθέσεις* are not to be confounded with the *λογομαχίαι*, and *ζητήσεις* (vi. 4) of the Ephesian teachers, which would correspond to the *κενοφωνία*. They are formal contradictions of the Revealed Truth; cf. Tit. i. 9, *τοὺς ἀντιλέγοντας*. Baur (*Pastoralbriefe*, p. 26) sees in *τὰς ἀντιθέσεις* a reference to the 'antitheses' of Marcion: 'id est, contrariae oppositiones, quae conantur discordiam evangelii cum lege committere, ut ex diversitate sententiarum utriusque Instrumenti diversitatem quoque argumententur Deorum,' Tert. *adv. Marc.* i. 19. But Tertullian's own treatise shows how differently that work would have been treated if the writer of this Epistle had been a forger of the second century. The gnosis is called *ψευδώνυμος*, because true knowledge of revealed Truth starts from Faith in Divine Revelation: *ὅταν γὰρ πίστις μὴ ᾗ, γνῶσις οὐκ ἔστιν* (St. Chrys.). *ψευδώνυμος*, ἅπ. λεγ. N. T.]

[Obs. 3. The professors of this *γνῶσις* who are distantly referred to (*τινες*, as in i. 3, 6; vi. 3) would be known to Timothy. It is implied that they somehow meant to be loyal to Faith, as well as to *γνῶσις*: probably regarding the object-matter of faith as so much additional material for 'gnostic' speculation. Practically, however, *περὶ τὴν πίστιν ἡστόχησαν*: observe the historic aorist. For *ἀστοχεῖν* with a *gen.*, see i. 5, 6, where possibly the same failures are referred to; cf. 2 Tim. ii. 18, for the construction in this passage.]

§ Apostolic Benediction: ἡ χάρις μετὰ σοῦ (ver. 21).

[Obs. *μεθ' ὑμῶν* (N A F, Lachm.) for *σοῦ* is probably a correction introduced from 2 Tim. iv. 22; Tit. iii. 15. If *σοῦ* be the true reading, the Church of Ephesus is blessed in its Chief Pastor.]

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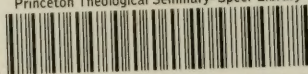


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